



FIRST MEETING HOUSE, 1809.

METHODISM in TROY



LAST CHURCH, 1871.

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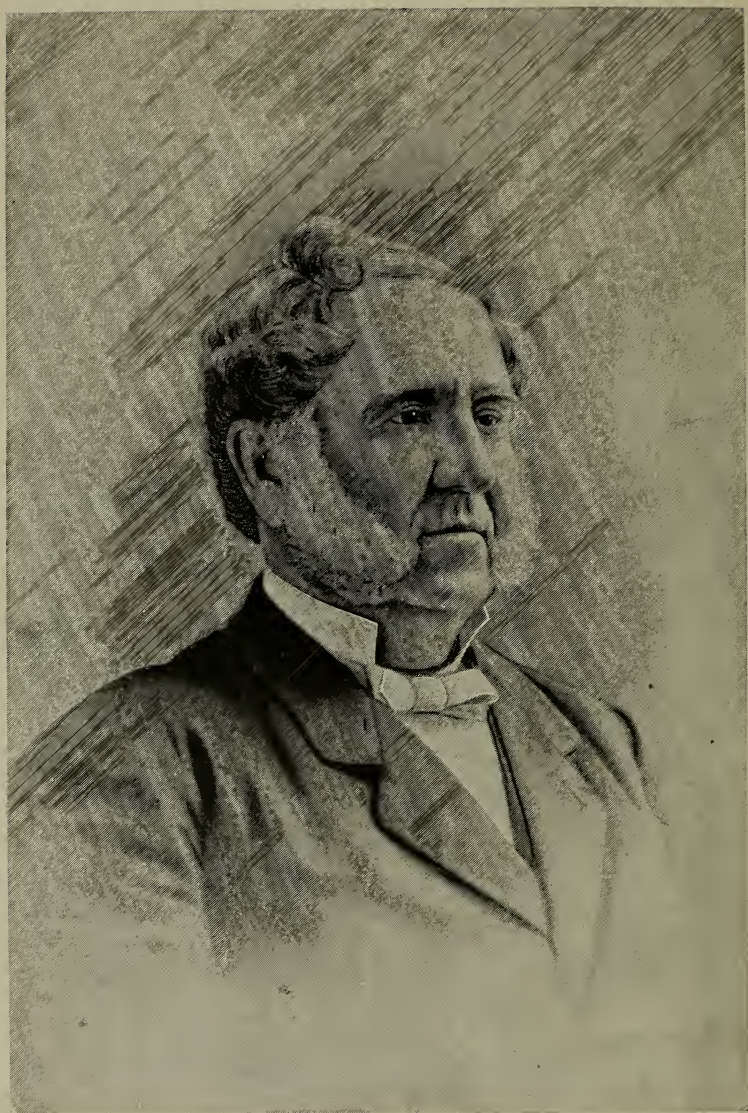
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UNITED STATES OF AMERICA.







Yours Truly
Joseph Hillman

THE
HISTORY OF METHODISM
IN
TROY,

N. Y.

BY
JOSEPH HILLMAN

“Walk about Zion, and go round about her ; tell the towers thereof.
Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the
generation following.”—Psalm XLVIII : 12, 13.

1888.

PUBLISHED BY JOSEPH HILLMAN,
TROY, N. Y.





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MOSS ENGRAVING COMPANY,
535 PEARL STREET,
NEW YORK.

DEDICATED
TO THE
MEMBERS OF THE METHODIST EPISCOPAL CHURCH,
IN TROY, N. Y.,
WITH WHOM I HAVE BEEN ASSOCIATED IN
RELIGIOUS WORK SINCE
MY BOYHOOD.

SARATOGA SPRINGS, N. Y., NOV. 28, 1887.

JOSEPH HILLMAN, Esq.,

Dear Sir:—At the meeting of the Troy Conference Historical Society, held at Round Lake, N. Y., a few days ago, on motion of the Rev. H. C. Farrar, D. D., you were invited to deliver an address before the society on the origin and development of Methodism in Troy, at such a date as might be convenient for you to comply with the request.

Yours truly,

B. HAWLEY,
President of Troy Conf. Hist. Soc.

TROY, N. Y., November 29, 1887.

REV. B. HAWLEY, D. D.,

Dear Sir:—I shall with no little pleasure undertake the preparation of an historical sketch of the origin and growth of Methodism in Troy as requested by you, and when the inviting task shall have been completed I shall notify you of my readiness to comply with the request.

With much respect,

I am yours,

JOSEPH HILLMAN.

At the close of the semi-annual meeting of the Troy Conference Historical Society, held in the State Street Methodist Episcopal Church, in Troy, N. Y., on January 19, 1888, Mr. Hillman read parts of his manuscript prepared by him at the request of the society. On motion of the Rev. J. E. C. Sawyer, the following resolution was adopted:

“*Resolved*, That the thanks of this society be tendered to Brother Joseph Hillman for his exceedingly interesting and valuable address, and that he be requested to complete his account of Methodism in Troy and publish it in book form.”

PREFACE.

In attempting to present the different lights and shadows which have fallen upon Methodism in Troy, I have been governed by the thought that by carefully describing the circumstances of the little band of Christian men and women who organized the first Methodist society in Troy, and by judiciously portraying its growth from year to year, and by occasionally relating such incidents as conspicuously illustrated its life and development, I should succeed in placing the mother of the eight other flourishing Methodist societies in the foreground of this history, which all will acknowledge by parental right she should occupy. The histories of the later organized societies, the reader will perceive, have been written with no less painstaking to make them comprehensive and interesting. The scanty information contained in the records of several of the societies has caused the writer to regret his inability to give more particulars concerning the histories of those churches. Whatever important data he could obtain he has made use of, both in the

general text and in the statistics. The valuable tables and other summaries will likewise be appreciated by the reader. The prominence of the writer's name in some parts of the work should not hastily be assumed as egotism on his part, but as an unavoidable consequence of his purpose to afford all the information which might be desired respecting the subject treated by him.

The available benefits of such sources of information as the "Rise of Methodism in Troy," by Phebe Curtis, the "Historical Sermon" of the Rev. Erastus Wentworth, D. D., preached in the old brick State Street Church, on Thanksgiving Day, 1866, the "Memorial Discourse" of the Rev. George W. Brown, delivered in the same building previous to its demolition, and the several local histories of A. J. Weise, M. A., I desire to mention here as having been of much advantage to me in the preparation of this work. I am under many obligations also to the Rev. J. E. Bowen and other persons, who have kindly furnished me with valuable papers and memoranda.

The fine engravings illustrating the work were made by the Moss Engraving Company, of New York, from photographs of buildings taken by James Irving, and of persons taken by James H. Lloyd of this city. The engraving of the members of the Troy Conference,

forming a group of nearly two hundred persons, is one of so great excellence that it merits special commendation. If I have succeeded in accomplishing the pleasant task assigned me by the Troy Conference Historical Society, I shall not deem my time and labor to have been uselessly expended.

JOSEPH HILLMAN.

TROY, N. Y., July 2, 1888.

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Bascom, Mrs. H. C.	Farrar, Mrs. H. C.	
Beiermeister, Mrs. F.	Graham, Mrs. H.	
Carnrick, Mrs. P.	Griffin, Mrs. W.	
Clark, Mrs. J. H.	Henderson, Miss F.	
Converse, Mrs. P. W.	Hillman, Mrs. J.	
Curtis, Mrs. H. C.	Hulburt, Mrs. C. W.	
Curtis, Mrs. S.	Lyon, Mrs. A. D.	
Daboll, Mrs. W. C.	Quackenbush, Mrs. J. T.	
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Benedict, Mrs. C.	Hastings, Mrs. G. C.	
Birchmore, Mrs. S. C.	Hawley, Mrs. C. R.	
Bissell, Mrs. C. W.	Hillman, Mrs. J.	
Blake, Mrs. G. E.	House, Mrs. E. O.	
Cary, Mrs. S. T.	Ide, Mrs. J. C.	
Curtis, Miss Jessie M.	McPherson, Mrs. J. A.	
Dow, Mrs. P. L.	Rush, Mrs. R.	
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Belden, E.	Faulkner, Jonas.	
Cary, S. T.	Jones, Octavous	
Cluett, Edmund	Morey, M. W.	
Cluett, George B.	Morris, G. W.	
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| Avery, L. R. | House, E. O. | |
| Belden, E. | Klock, jr., D. | |
| Bontecou, D. F. | Mallory, S. | |
| Burrows, E. A. | Mann, W. H. | |
| Cluett, F. H. | Morey, C. E. | |
| Cluett, W. | Morey, M. W. | |
| Converse, P. W. | Patterson, T. W. P. | |
| Crampton, A. | Peckham, W. M. | |
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| Craver, W. | Pettit, G. W. | |
| De Freest, J. | Snyder, A. | |
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| Benedict, C. H. | Lyon, A. D. | |
| Bogardus, I. | Pettit, P. S. | |
| Boutwell, O. | Pike, W. H. | |
| Bunce, A. A. | Pulis, A. W. | |
| Curtis, H. C. | Rowe, W. H. | |
| Ford, H. | Rowley, C. W. | |
| Ide, J. C. | Simpson, E. W. | |
| Gray, C. B. | Streeter, L. D. | |
| Hewett, R. W. | Van Alstyne, G. W. | |
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| Bowns, G. M. | Hislop, T. W. | |
| Bord, S. | Klock, jr., D. | |
| Claydon, W. | Patterson, T. W. P. | |
| De Freest, J. | Shetland, J. | |
| Golledge, K. | Shroder, C. J. | |
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Allen, S. P.	Edwards, T.
Austin, J. C.	Edwards, W. H.
Beiermeister, jr., F.	Foster, W.
Bickford, I.	Hillman, J.
Bounds, J. H.	Hulbert, C. W.
Bussing, I. S.	Kennedy, H. S.
Cary, G. W.	Manning, W. H.
Clint, A.	McPherson, J. A.
Crannell, J.	Roth, L.
Dow, Rev. P. L.	Sibley, N. H.
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Cole, Robert	Iler, J. H.
Craver, L.	Jones, F.
Craver, P. H.	Herzog, C. J.
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Danks, R.	Shaver, N.
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Ames, J. A.	Cooper, B.
Atwell, Rev. J. L.	Davis, C. B.
Bascom, Chester	Fry, E. A.
Bascom, H. C.	Glasson, J.
Bennett, W.	Humphrey, I. P.
Blake, G. E.	Lansing, N.
Bond, G. F.	Nichols, I.
Bristol, D. N.	Palmer, A. E.
Burch, L.	Sherwood, E. B.
Carnrick, G. W.	Vandervoort, F. D.
Carnrick, P.	Wheeler, W.
Clark, C. H.	Wheeler, W. M.

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Beiermeister, sr., F.	Kurth, Rev. W. H.
Eppelle, sr., F.	Richter, L.
Fischer, A.	Ruth, P.
Hass, H.	Schaal, L.
Hess, sr., W.	Schmah, H.
Keller, J.	Warnken, H.
Kreiss, H.	Xander, G. J.

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Birchmore, Rev. S. C.	Gidney, C. T.	Kemp, W.
Davis, J. H.	Kemp, J. A.	Scott, W. A.

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35. DECEASED METHODIST MINISTERS.

(It was not possible to procure pictures of all the ministers belonging in this class.)

Barber, Lorenzo	Maffitt, J. Newland	
Bedell, William	Meeker, Berea O.	
Bidwell, Ira G.	Phillips, Zebulon	
Brown, George J.	Pomeroy, Benjamin	
Brown, Stephen D.	Senter, M. Alverson	
Chichester, Elijah	Seymour, Truman	
Coleman, Seymour	Spicer, Tobias	
Dow, Lorenzo	Starks, Deseignia	
Farr, Alfred A.	Steele, Allen	
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Howe, Samuel	Stover, Ensign	
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36. METHODIST MINISTERS STATIONED IN TROY IN 1887-88.

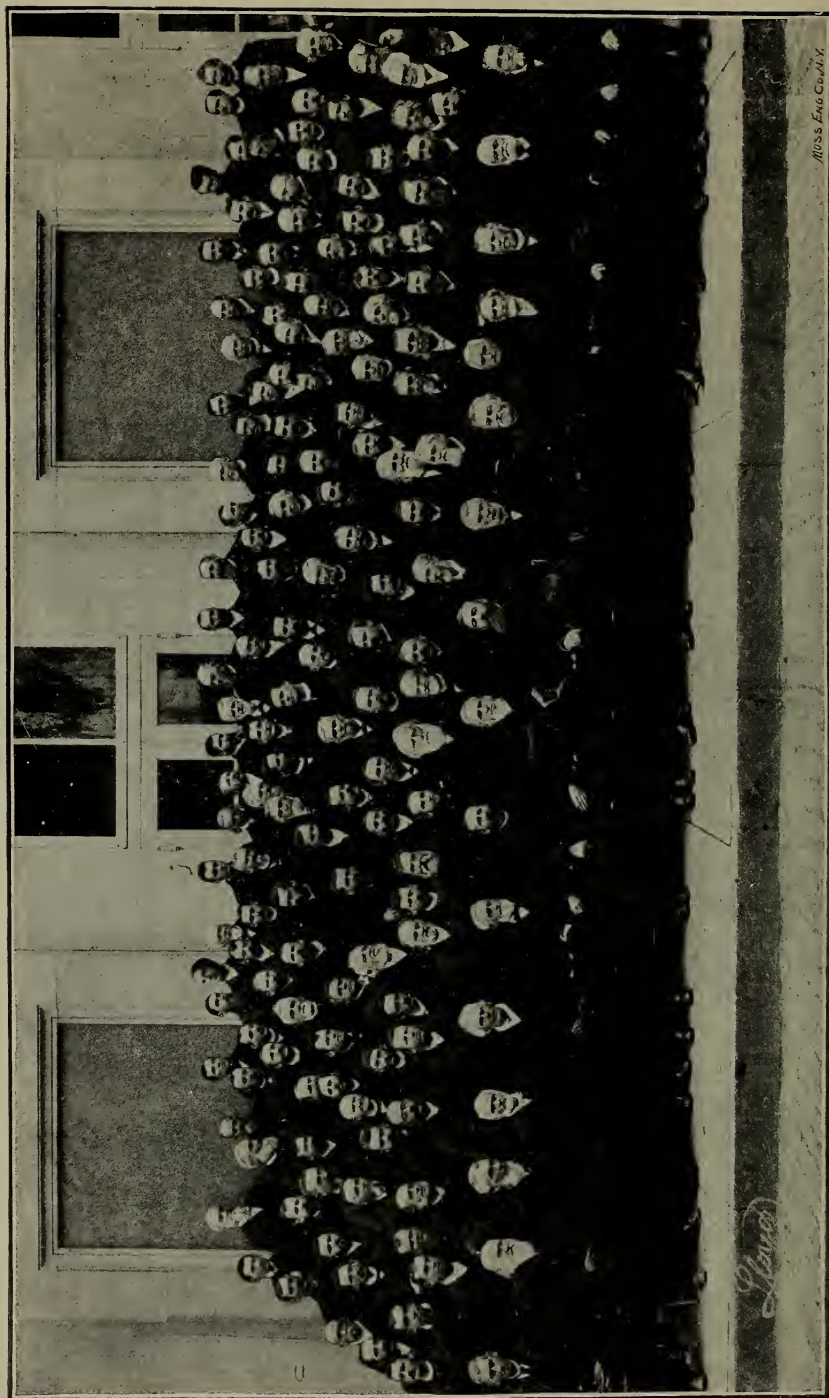
Atwell, J. L.	Haller, J. P.	
Birchmore, S. C.	Hawley, C. R.	
Clark, J. H.	Kurth, W. H.	
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37. METHODIST MINISTERS STATIONED IN TROY PRIOR TO 1885.

(All the ministers were invited to appear at a given time to be photographed
but the following only could be present.)

Braman, E. A.	Groat, W. H.	
Brown, George W.	Loomis, B. B.	
Fallon, J. G.	Meredith, Samuel	
Farrar, H. C.	Quinlan, J. Wesley	
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Miss Eng Co. N.Y.

MEMBERS OF THE TROY ANNUAL CONFERENCE, APRIL, 1888.

HISTORY
OF
METHODISM IN TROY.

THE eminent Scottish divine, the Rev. Thomas Chalmers, D.D., once said, that Methodism was Christianity in earnest. I think that is not only true, but I call it aggressive Christianity. It not only enters the great centers of population, but it finds its way to the distant frontiers of civilization. It crosses the wide seas and preaches salvation through Christ in the uttermost parts of the earth. Its zealous itinerants and its devout missionaries are now calling sinners to repentance on every continent and inhabited island of the globe.

It had its birth in the university town of Oxford, England, in 1729. There John Wesley, then twenty-six years of age, a Fellow of Lincoln College, and his younger brother, Charles, a tutor in Christ Church College, and two of their companions began reading together the Holy Scriptures in the languages in which they were originally written, and in exemplifying in their daily conduct and conversation the teachings of the Saviour.

At that time the religious condition of the people of England was deplorable. Worldliness and intemperance debased the clergy, and dissipation and profligacy disgraced the churchmen. The Church of England was spoken of as "a fair carcass," and its ministers as being "under more contempt than those of any other church in all Europe." It would seem no wonder then that John Wesley, an ordained priest of the Established Church, and his three associates should attract the attention of the university men by regularly attending church services, visiting the sick, befriending the needy, and deporting themselves as Christians. Neither was it strange that their piety should be derided and their society be burlesqued by the designation the "Holy Club." Nor was it less remarkable that the systematic way in which they accomplished the duties undertaken by them and the methodical manner in which they devoted themselves to the service of Him who went about doing good, should obtain for them the sarcastic name of Methodists from the students.

These aspersive titles did not, however, abate the zeal and application of the members of the "Holy Club." Other students joined the society, among whom, in 1732, was James Hervey, afterward the well-known author of "Meditations and Contemplations." After John and Charles Wesley had gone to America in 1735, as missionaries, at the request of Governor Oglethorpe, the founder of the colony of Georgia, George Whitefield became the leader of the "Holy Club." He was ordained a priest of the Church of England, in 1736. At

the invitation of John Wesley to assist him in his missionary work among the colonists and Indians, he embarked for America, and found on his arrival at the new settlement that John Wesley had shortly before sailed for England. Not long afterward he also returned home, where he encountered such opposition to his earnest preaching as the closing of the church-doors against him. This contempt of the Church of England induced him to preach outdoors, for, as he said, "I thought that it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board, and who, when his gospel was rejected by the Jews, sent his servants into the highways and hedges." On February 17, 1739, he began his famous career as a field-preacher, and on that day discoursed to a gathering of coal miners at Kingswood, near Bristol. When John Wesley heard of this daring departure from the appointed ways of the Church of England, he was greatly shocked, for he was an ardent supporter of the authority of the church and a rigid respector of the rules governing its services. When, however, he learned of the success of the eloquent evangelist, and of the eager crowds of hearers repeatedly gathered about the Methodist preacher, Wesley himself became convinced of the importance of entering into this limitless field of ever-ripening harvests and of reaping the clustered grain before it shattered and fell to the ground never to be gathered in the kingdom of heaven. He then determined to labor in like manner and to declare the way of

salvation wherever there might be people to hear it gladly. Spurred by this resolution, he preached out-doors at Bristol to an assembly of three thousand persons. Thinking that he had brought more obloquy upon himself than Whitefield by transgressing the rules of the church, he remarked, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation." Charles Wesley, after some hesitation, also resolved to participate in the evangelistic work. After preaching at Moorfields, he said, "My load was gone, and all my doubts and scruples; God shone on my path, and I knew this was His will concerning me." The success of the labors of these forerunners of Methodism in different parts of Great Britain need not be adverted to, nor the mental and bodily affliction they humbly bore when defamed, assailed by mobs, and confined in prisons.

One of the most distinct features of early Methodism was the organization, by John Wesley, of societies of converts, in order to have them "pray together, to receive the word of exhortation, and to watch over one another in love." In them, worthy and intelligent laymen found fields of labor which not only developed their own growth in grace, but made them appreciated and zealous assistants of the active preachers.

LAY PREACHERS.

The beginning of lay-preaching had its rise about the year 1742, in one of these societies in the City of London. Belonging to it was Thomas Maxfield, who had been converted at Bristol. He had been appointed

by John Wesley to lead in prayer and to be an exhorter in the society. While Wesley was away from the city, the gifted layman exceeded his instructions and preached from a text with pleased acceptance to the members. This information having been conveyed to Wesley, he returned to London, and with some evident dissatisfaction said to his mother, "Thomas Maxfield is turned preacher, I find." To this seeming interrogation, she replied, "John, you know what my sentiments have been; you cannot suspect me of readily favoring anything of this kind; but take care what you do in respect to this young man, for he is as surely called of God to preach as you are." Thus prepared to discover the qualifications of Thomas Maxfield, Wesley listened to his preaching and soon perceiving his ability, permitted him to declare before still larger audiences the unsearchable riches of God's grace.

FIRST METHODIST SOCIETY IN AMERICA.

The remarkable preaching of George Whitefield in the English colonies in America between the years 1738 and 1770, in which period he crossed the Atlantic thirteen times, justly entitled him to the distinction of being the Forerunner of Methodism in this country. In 1770, the year of his death at Newburyport, Mass., he preached to "larger congregations than ever" in the City of New York, and afterward ascended the Hudson as far as Albany, the most northern settlement in the province.

The first Methodist society in America was organized, in New York City, in 1766, by Philip Embury, a

Methodist layman, an Irish immigrant, who had been converted under the preaching of John Wesley in 1752, and afterward received the appointment of a local preacher. It is related that his cousin, a pious woman named Barbara Heck, was once shocked by seeing some persons who had been converted in Ireland, playing a game with cards. Her indignation was so great that she snatched them from the hands of the players and tore them into pieces. Hastening to the home of Embury she begged him to begin preaching at once. Observing his hesitation in promising compliance with her request, she is said to have moved him to make an appointment for a meeting by declaring: "*You must preach, or we shall all go to hell together, and God will require our blood at your hands.*" After preaching at the appointed time at his house in Barrack Street, now Park Place, he formed a class of the four persons who had constituted his audience. Captain Thomas Webb, one of the few British officers who had escaped the perils of Braddock's defeat in 1755, and who, in 1765, had been converted through Wesley's preaching in Bristol, England, was in 1766 holding the position of barrack-master at the fort at Albany, in this state. Hearing of Philip Embury's preaching, he visited New York City in the spring of 1767. He at once became closely identified with the little society of Methodists, and besides being a good preacher he liberally assisted the small congregation in building, in 1768, on John Street, the first Methodist meeting-house erected in this country.

The change of residence made by Philip Embury, in 1770, by his settling at Camden, six miles north of Ashgrove, and about the same distance from Cambridge, in Washington County, led to the organization of a Methodist society there by the zealous local preacher. In 1788, the first Methodist church erected within the present limits of the Troy Conference was built at Ashgrove, on the Cambridge circuit, which was established that year.

FIRST CIRCUITS ON THE UPPER HUDSON.

New City, now known as Lansingburgh, was also designated a circuit that year, and to it Samuel Q. Talbot was appointed. These two circuits and four others were included in the district north of New York, extending about two hundred and fifty miles northward from New Rochelle, near the city, to Shoreham, on Lake Champlain. The Rev. Freeborn Garrettson was appointed presiding elder of the district by the conference of 1788. The great extent of country over which it was his duty to travel, and his ignorance of the religious condition of the people whom he was to visit, gave him no little anxious thought. "I was very uneasy in my mind," he wrote after his appointment, "being unacquainted with the country and an entire stranger to its inhabitants, there being no Methodist societies farther north than Westchester,* but I gave myself to earnest prayer for direction. I knew that the Lord was with me. In the night season, in a dream, it seemed to me that the whole country, up the North

* Evidently referring to those which had the services of a regular preacher.

River as far as Lake Champlain, east and west, was open to my view." To the young men who were to enter this field of work as itinerants, "I gave directions where to begin, and which way to form their circuits. I also appointed a time for each quarterly meeting, requesting them to take up a collection in every place where they preached, and told them I should go up the North River to the extreme parts of the work, visiting the towns and cities in the way, and on my return, I should visit them all, and hold their quarterly meetings. I had no doubt but that the Lord would do wonders, for the young men were pious, zealous, and laborious." Afterward referring to the work undertaken by him, he wrote, "My custom was to go round the district every three months, and then return to New York, where I commonly stayed about two weeks. In going once around, I usually traveled about a thousand miles, and preached upwards of a hundred times." The success of his first year's work was shown in the report of the societies, which returned a membership of more than six hundred persons.

BEGINNING OF RELIGIOUS SERVICES IN TROY.

When the village of Troy assumed its classic name, in 1789, its settlers had no public building in which to assemble to engage in religious worship, except a small school house on the open plot of ground between the present lines of Congress, Ferry, Second, and Third streets. In it, and sometimes in the ball-chamber of Ashley's Inn, on the east side of River street, between Congress and Ferry streets, they often heard sermons

read on Sundays either by Dr. Samuel Gale or Col. Albert Pawling. As there was no bell to ring to notify the villagers of such services, the conch shell used at the ferry was prolongedly blown to inform them. After the Presbyterian meeting-house was built in 1792, on the south-east corner of First and Congress streets, all the settlers usually attended on Sundays divine services there until denominational societies of their own faith were organized in the village. However, among the two hundred and fifty inhabitants of the place, in 1793, there was a number of zealous followers of Wesley who were meeting from time to time in their dwellings for prayer, singing, and exhortation.

FIRST CONFERENCE RELATIONS.

The names of these early pioneers of our church have unfortunately not been preserved. In 1794 the first attendance of Stephen Andres at their prayer-meetings gives distinction to his association with those spiritually-minded men and women. Troy was placed on the Cambridge circuit in 1795. The membership of the class in the rapidly-growing village had in 1797 increased to thirteen persons. That year on the minutes of the Quarterly Conference, "Brother Betts" is so mentioned as reporting Troy. That year also Jesse Boutwell, an exhorter, went from Troy to Waterford to visit the class there which had been formed as early as 1794, and of which in 1797 Caleb Curtis became a member and continued to be until he moved to Troy near the close of 1799. Lorenzo Dow,

who was on the Cambridge circuit in 1798, visited the village and preached to the little society.

In 1800 Troy was on the Pittsfield and Whitingham circuit, and Michael Coates who, with Joseph Mitchell, had the appointment, stately preached in the village. His appointment was made by the New England Conference organized by the General Conference in 1796, and embraced all the territory "in New England and all that part of the State of New York" lying "on the east side of Hudson's River." The New York Conference, organized in 1800 by the General Conference, embraced within its boundaries "that part of the State of New York, east of the Hudson River, all of Connecticut, and those parts of Massachusetts, New Hampshire, and Vermont, which were included in the New York districts." Its first session was held June 16, 1801, in New York City. "In 1804, its boundaries were so changed as to embrace New York, Pittsfield, Albany, and Upper Canada districts."

The records of the New England Conference of 1800, at which the appointment of Michael Coates was made, contain some interesting and instructive facts respecting the pay of the preachers at that time. They, as it has been justly said, "offered the Gospel to the people 'without money and without price.' The receipts of each member were reported at the conference, and after deducting his 'quarterage,' the surplus went toward equalizing as far as possible the deficits of his fellow laborers. Even private presents, whether in clothing or in money, were required to be reported

and estimated in the apportionment. These self-sacrificing men were as one family in those days of privation, and what little they had, they had in common; a fact which is as noble an illustration of their character as it is a painful proof of their sufferings.

“At the General Conference of 1800, this rule was altered so far as to exempt private donations from the estimate. Hitherto the ‘allowance’ had been \$64, besides traveling expenses; but the same General Conference raised it to \$80, and allowed an equal amount for the wife or widow of the preacher, as also \$16 for each child under seven, and \$24 for each one over seven and under fourteen, no provision being made for children after the latter age. As the General Conference at which these amendments were made had just been held,” it is supposed that the allowances reported at the New England Conference “were rated according to the old rule. Hardly more than one-half of the members present had received the pittance of \$64.” One of the preachers received \$47 another \$38, and another \$31.

The pecuniary rewards of the Methodist ministers at the beginning of this century were not large. “The receipts for their ‘traveling expenses’ were quite small, as they usually started with the possession of a horse, and were entertained on their routes by their brethren. The actual cash received by them would not now be considered sufficient for the annual cost of clothing alone, though that expense has been reduced at least one-fourth since their day. They had no resources for the purchase of books, except what they obtained from

selling the denominational publications on their extended circuits. This they did largely, not only for the pecuniary advantage, but for the moral influence of their circulation. Many of them were thorough-going col-porteurs as well as preachers."

EARLY MEMBERS OF THE TROY SOCIETY.

Among the notable itinerants of that day was Jesse Lee, who, it is said, had in 1783 all New England for his circuit and had preached in all its states that year. Near the close of September, in 1800, he preached to the little band of Methodists in Troy, when on his way to New York City. Under the stated preaching of Michael Coates that year the society was blessed with a class of thirty members under the leadership of William Cleveland.

Michael Coates was possessed of a strong mind and sound judgment. He was a very successful minister, and while serving as presiding elder of West Jersey district he died on August 1, 1814. His last sermon was preached from Rev. vii: 9: "After this I beheld, and, lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." While preaching he was favored with a pleasing prospect of that glory, and seemed to anticipate the joys of eternity.

The class meetings during the winter of 1799 and 1800 were evidently very interesting, for Phebe Curtis, the daughter of Caleb Curtis, then a young girl, who

afterward wrote a brief historical sketch of the Rise of Methodism in Troy, relates that she was left at home with the children when her father and mother attended class, and when she complained of the late hours at which they returned, they would tell her the meetings were "so good that they could not bear to leave them."

Speaking of the names of the persons composing the class at that time, she remarks: "Among the members of the class there was a number of very worthy persons. They were the parents and brother of the wife of the Rev. Joel Ketchum, Samuel Goodrich, the principal of the Academy, Mrs. Honor Goodrich, Samuel Goodrich, jr., a dry-goods merchant; Miss Day, a relative of the Goodrich family, a boarder and pupil in the Academy, Mr. Cannon, his wife, and Mrs. Plum, the mother of Mrs. Cannon, and Mr. Cleveland, the class leader. They were from New England. Mr. Goodrich's family came from Middletown, Conn. Among the members of the class were persons of piety, refinement, and intelligence. The following were also members of the class in good standing, and remained so until removed by death or until they left Troy for other places: Benjamin Betts, Jane, his wife, Jared Betts, Mrs. Jillson, Laura Waterman, Mrs. Hannah Pettit, Mrs. McAlister, Mrs. B-'s mother, Mrs. Carlo, Mrs. Boutwell, Archibald Gray and wife, and Mina, a mulatto woman. I have thus been particular because it was asserted at a love-feast that the first society was composed of the lower order of persons, and, at the same time, it was said that the time was when there was no

place to hold prayer-meetings except in the basement of a house occupied by a black family. It is true that the prayer-meetings were held there sometimes. Ritta (the negro woman) was considered pious and had considerable gift in prayer. Her room was ample and decent. The person who made the statement must have been misinformed."

Miss Curtis also remembered attending prayer-meetings at the Goodrich home, "in a well-furnished room," on the floor of which was an "imported carpet" which was not common in those days in the best houses in the village. "Meetings, too, were certainly held at Mr. Cannon's house, under the same roof with the store." On New Year's day, 1800, large placards were posted in all the public places announcing the beginning of the new century.

When Mr. Cleveland left for the West, in 1800 or 1801, the class paper was given to Caleb Curtis, but he soon after went to Vermont, where he remained some months. "Mr. Ferris, lately from the country, took his place as class-leader. At Mr. Cannon's, Mr. Ferris let out his strong voice in prayer, which was more than Mr. Plum could well bear. He placed his hand on Mr. Ferris' mouth to check the sound of his voice, but Mr. Ferris, not to be repressed in that manner, when he had gone out of the house, gave full vent to his voice by singing on his way home through a part of River Street. Mr. Plum, although much of a gentleman, was not a professor of religion. He was a brother-in-law of Mr. Cannon, and his partner in business."

The prosperity and growth of the Troy society were for several years sadly checked by the death, change of residence, and the declension of others through intemperance and sin. In 1802, the Rev. Elias Vanderlip, a traveling preacher, then on the Pittsfield circuit, became so discouraged, it is said, with the degenerated condition of the society, that he "tore up the class-paper and withdrew the appointment." (The writer was well acquainted with Brother Vanderlip.) The only worthy representatives of the society during this dark period were Caleb Curtis and several women. Phebe Curtis pays an expressive tribute to the memory of her Christian father whose heart and soul were deeply exercised by these depressive circumstances, "The class dissolved, the appointments abandoned, dissolution seemed to reign. When in the midst of all this darkness, which seemed to rest upon the beloved names and cause of Methodism, there was one who in the agony of his soul sent up appeals to heaven which the family altar and the private retreat only witnessed. At times I would find myself unintentionally intruding into my father's place of private prayer. The movement of his body and his audible whispers were indications of earnest importunity. He frequently availed himself of the privilege of the meetings of some of the neighboring societies, Albany and elsewhere. He would come home with his soul filled with the heavenly spirit of which he had partaken among his brethren. His anxious mind could not rest. He invited to our house the neighbors on Sabbath evenings. The room

would be filled with attentive listeners, while my father sung, prayed, and afterward exhorted." Then she tells how he kept alive the still glimmering flame of Methodism in the hearts of the few members of the society by getting from time to time some well-known itinerant to preach in the available room of their dwelling. The Rev. Samuel Howe, who was on the Pittsfield circuit, preached, in 1802, from the text: "The wages of sin is death," and Lorenzo Dow expounded the word of God two evenings in succession, when the neighbors crowded "the room and entry."

METHODIST WITCHCRAFT.

Miss Curtis relates a ludicrous incident to show the singular conceptions which some people then had of the character of the Methodists. "Our landlord, in 1802, was a German, who resided a few miles east of Troy. Soon after we became occupants of his house, his wife called upon my mother. In their conversation she warned my mother against Methodism, saying that it was a dangerous religion, that Methodists were witches, and that if a person were to go among them he could not get away from them until he had joined them. My mother surprised her by saying, 'Why, Mrs. C——, I am a Methodist!' The old lady, terrified by this unexpected information, hurried out of the house without ceremony lest a spell might be put upon her before she could take her leave."

In 1804, John Wright, the father of Mrs. Jefferson Gardner, who now lives in Lansingburgh, emigrated from England with his wife Hannah, and came to

Troy. Being a stranger as well as a Methodist, he began making inquiries respecting the existence of a Methodist society in the village. One day when he was crossing the ferry to Gibbonsville, now West Troy, he was told that the last member of the Methodist society had been sent to state's prison.

In 1805, the Rev. Elijah Chichester, a zealous itinerant, then on the Cambridge circuit, preached at Caleb Curtis' house. After the service he informed those of his hearers who desired the reorganization of the society, and wished to have preaching, that if they would gather together "the scattered ones" and "form a class," that "he would come and preach to them." On his return to Troy, seven persons presented themselves to be enrolled as members of the new class: Caleb Curtis and his wife Catherine, Mrs. Hannah Pettit, John Johnson and his wife, and John Fournear and his wife Jane; Caleb Curtis being made the class-leader.

In 1806, William McBurney and his wife joined the class. On the return of John Wright and his wife to Troy from Millville, where they had been living about fifteen months, they again made inquiries to learn the residence of any Methodists in the village. One day a colored woman informed Mrs. Wright that she knew an Irishman, named William McBurney, who was a Methodist. While in search of his house, John Wright heard a number of persons singing together a familiar Methodist hymn, and without attempting to repress his joyful feelings he abruptly opened the door of the

dwelling in which the voices were united in praise, and identifying the small company of men and women as Methodists, he gladly exclaimed, "Now I have found you!"

In April, 1807, when Phebe Curtis was converted and became a member of the class, its membership had increased to thirteen persons. From this time forward the society began to be vigorous and influential. In 1808, the class-roll, not including the names previously entered on it, embraced those of William McBurney and his wife, Rebecca Mackey, the widow of John Mackey, Mrs. Alward, her mother, Stanley Thompson and his wife, David Canfield and his wife, Samuel Scoby and his wife, David Scoby his brother, John Wright and his wife, Morris DeCamp, and his wife, and Huldah Crans, afterward Mrs. Elias Disbrow.

Of the names of the circuit preachers who visited Troy between the years 1805 and 1809, those of Henry Eames, James M. Smith, Laban Clark, and Datus Ensign, are mentioned. "In 1808, when Seth Crowell and Robert Dillion were on their home missionary tour, under the superintendence of Freeborn Garrettson, they came to Troy, and Robert Dillion preached on the common." Although "the Trojans were not famous for that kind of persecution, he had a spoiled egg cast at him."

PRESBYTERIANS AND BAPTISTS.

Reviewing this noteworthy period of the growth of Methodism in Troy, the faithful and well-informed chronicler briefly refers to the denominational work

and principles of the other churches in the village.

“When,” as she remarks, “the good Puritan stock came from New England, as the better part of the first settlers were, they brought with them good morals and religious order ; not that they were all devoted Christians but conscious that good morals were essential in the new and growing community to the happiness and prosperity of the place, and conscious too that good morals could not be promoted where the observance of the Sabbath was neglected and where religious worship was not sustained. Hence they assembled, read sermons, thus preparing the way for a house of worship and a pastor. To the Presbyterians is due the credit of this first arrangement for the moral and religious training of the people of the place.

“The Baptists, too, soon came. [They organized a Society in 1796.] Now both these churches were Calvinist and in both were persons of high moral and religious worth ; those who were ‘burning and shining lights’ to all around them. They were known by their fruits. They had their books ; Hopkins, Toplady, Confession of Faith ; and the Westminster Catechism was taught in the schools. Now we see why it was that our ministers were obliged to labor so hard to dislodge the teachings of the two churches from the minds of their hearers to prepare them for the revivals they had reason to expect would follow. Expressions such as these seemed to have been freely treasured in the minds of the people : ‘Not a drop of Christ’s blood was ever spilled in vain ;’ ‘The common call and the

effectual call;' 'Once in grace always in grace;' 'God has foreordained whatever comes to pass.'"

Hence it is evident that it was the love of souls which induced the Methodist ministers to take the course they did, for who would think, she adds, "of breaking off their sins if they believed that they were elected, and at a certain time to be brought into the church by the effectual call? Then again if doomed to perdition, no effort on their part would be of any avail."

The Rev. Elijah Chichester, who became an itinerant in 1799, and was located in 1807, she relates, "stood foremost among the strong ones in pulling down the error which makes God a partial being by conferring the favor of election on some and passing by others, thereby giving man no choice as it regards his salvation. Lorenzo Dow, with his singular manner, ought not to be omitted. He, too, contributed 'to the awakening of an inquiry respecting' the doctrine, spirit, and practice of the religion we professed. He was in Troy at different times previous to the building of the church. In the court-house, on a week day, at five o'clock, on one summer morning, he preached to a good congregation of Christians of different denominations from the text, 'Fear not little flock,' and in the afternoon of the same day, and again in the evening, from the words, 'Rejoice O young man in thy youth,' when the court-room was crowded with citizens of all classes. The Rev. Seth Crowell also did his part in removing the prejudice against Methodist

doctrine. On one occasion, while handling predestination before a large congregation in the court-house, one of its friends audibly contradicted him, saying, 'that's a lie!' James M. Smith was powerful in argument against Calvinism. * * *



RENSSELAER COUNTY COURT-HOUSE, 1807.

“It was not all doctrine which our ministers preached in the pulpit. No, faith in the Lord Jesus Christ, repentance, practical godliness, and holiness without which no man can see the Lord.

“Thus the ministers already mentioned, including Joel Ketchum, prepared the way” for the progress of Methodism in Troy. “Some very worthy citizens,” she continues, “had become interested in our doc-

trines and discipline : Dr. John Loudon, Charles Lemon, members of the Presbyterian Church, Abner Foster, from the choir of the Presbyterian Church, Samuel Eddy, from the Baptist choir, so that when the church was built, we were provided with good leaders of our singing." Mrs. Charles Lemon was also included as one of the principal singers of the church.

"The society, from the time of its formation, in 1805, until the first revival, in 1811, was remarkably blessed by the stability of its members. In the prayer-meetings there was very little wildness and screaming, neither was all the praying vocally at the same time. Lively meetings they were, and emphatic amens abounded. The groan of the burdened soul was heard and sometimes a burst of praise, but seldom, if ever, was the voice of the person who was leading in prayer drowned by other voices. Another trait in the character of this society was the harmony which prevailed among its members. Seldom did anything disturb it.

"As no quarterly meetings were held in Troy previous to the building of the church, there were no love-feasts and the sacrament [of the Lord's Supper] was not administered. Those who desired to enjoy these privileges would go as far as Ashgrove, but more frequently to Pittstown or Cooksborough.

PREACHING IN BARNs.

Henry Cook was one of the wealthy farmers whose kind hearts were ready to sustain the meetings, and whose large barns in the early days of Methodism

served on Sabbaths as churches. "In 1800 or 1801," Miss Curtis says, "when I was a young girl, I remember hearing Benjamin Stephens preach in Mr. Cook's barn. He preached against the practice of powdering the hair. He declared it was wicked to waste the beautiful grain which God had provided to sustain life in marring the beauty of one's hair."

The inconveniences of holding meetings at the dwellings of the members and in the court-house were evidently detrimental to the strong growth of the society. "In the court-room," as Phebe Curtis relates, "sometimes on summer evenings, it would be nearly nine o'clock before the congregation could be seated. This was not owing to the slackness of the brethren in making timely application for its use, but because the person who had the key, or the one who rang the bell, had no interest in our prosperity."

Urged by the need of a house of worship, the members of the growing society assembled on November 29, 1808, at the house of Samuel Scoby, and there, according to law, organized the society by electing David Canfield, Eliphalet King, and Samuel Scoby, trustees of the "Methodist Episcopal Church of the village of Troy." Incorporated by this name, the congregation began to seek a suitable site for a meeting house. On the uninclosed ground then known as the Common, lying east of the line of Fourth Street, an eligible plot was found, which was designated on the map of the village as lots 743 and 744. They were originally part of the farm of Jacob D. Van der

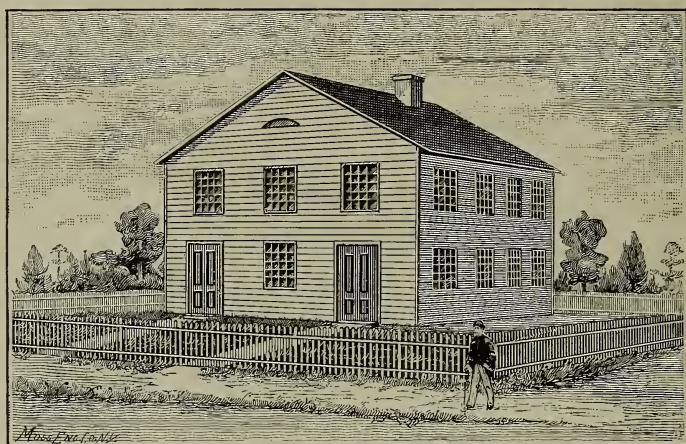
Heyden, which had been surveyed and laid out into building lots in 1807. As he had generously given to the Presbyterians and Baptists the ground on which they had built their meeting-houses, it was thought that if he were respectfully solicited he might be induced to convey lots to the society as a gift. When he was approached it was found that he was not only unwilling to part with the property but personally opposed to the project of the society, asserting that the Methodists had no need of a meeting-house. Dr. John Loudon, a popular physician, who had begun his practice in the village in 1793, became greatly interested in the welfare of the society of which in 1810 he became a member, and he undertook to intercede with his brother-in-law to convey, for a small consideration, the lots to the trustees of the church. It is related that the business so much engaged his thoughts that one night he dreamed that he saw a large flock of pigeons fly over the village and settle down on the proposed site of the meeting-house. This dream he interpreted to presage the future prosperity of the church. After some further overtures, Jacob D. Van der Heyden consented to sell the ground for \$500, demanding, however, the payment of an interest annually of \$35 until the property was possessed by the purchasers. The conveyance was made on Christmas day, December 25, 1808.

Eight days thereafter, or on January 2, 1809, at the house of Roger King, father of Harvey G. and Eliphallet King, who lived on the ground where St. Paul's

Church now stands, a subscription was begun "for the purpose of building a meeting-house." The willingness of the members to further the undertaking to the best of their ability was observantly remarked by Phebe Curtis, whose subscription was \$5, a sum larger than most of the individual contributions made at the time. (See subscription in the Appendix.) "In the order of Providence there were two carpenters and two masons (members of the church); Morris DeCamp and Eliphalet King, the carpenters, and William McBurney and David Canfield, the masons. The hearts and hands of these brethren were ready to enter upon the building of a house where they might worship independent of the court-house or a crowded private room. And the rest of the society were ready to open their purses; the poorest according to their ability. The Rev. Elijah Chichester and the Rev. Joel Ketchum were much interested. Mr. Ketchum [who entered the itineracy in 1793 and located several years afterward] was popular and drew many people to our places of worship previous to the building of the church. These local preachers now gave their influence and money to assist in its erection."

The contributions in money as written in the subscription book, a leaf of which is lost, amount to \$557.82. Work and material aggregating a value of \$20 also appear on its pages as contributions. With these limited means, which likely were not always promptly furnished the trustees when demanded, delayed the completion of the building until 1811.

The meeting-house, a plain, two-story weather-boarded structure, was built on the north side of State Street, between Fourth and Fifth streets, and fronted with its south gable State Street. When first used in 1811, the building was still unfinished. It is related that when the appointment was made to hold services for the first time in the meeting-house, Charles Lemon, a cabinet maker, who was then a member of the



FIRST MEETING-HOUSE, BUILT 1809.

society, called on John Wright, living on Ida Hill, and said, "What are we going to do, there are no seats in the meeting-house?" The sententious reply was: "We must get some." Having obtained plank, the two enterprising Methodists made temporary seats, and rough as they were, they afforded sittings for the congregation for some time thereafter. When the church was fitted with more suitable furniture, the seats were then but plain, unpainted, pine benches, backed with a

narrow board. The pulpit was a plainly-constructed desk, standing on a small platform on which there were several chairs. When used at night, which was not frequently at first, the meeting-house was lighted with tallow candles in tin sconces hung along the walls of the building. Years afterward, when doorless pews were put in the church, the benches were placed in the gallery, which had no sittings until then. The sittings on the east side of the church were occupied by the women and girls of the congregation, and those on the west side by the men and boys. It not unfrequently happened that the seats were not sufficient for the number of people attending the services and at such times the children were given seats on the kneeling-step around the altar.

The surroundings of the meeting-house were not very inviting. Very little grass grew about it, and that which did was thickly set with weeds and briars. The small stream, which meandered from Jacob Street southward along the present line of the Union Railroad to the Posten Kill, often overflowed the low land bordering it, leaving a strip of water on the east side of the church where children, in winter, found good sliding on the ice covering it.

The practical teachings of the early pioneer preachers of Methodism inculcated the abandonment of all worldly living and indifference to the vanities of dress and personal adornment. Plainness of attire and modesty of demeanor were habitual to the followers of Wesley. The wearing of gold and silver jewelry, and

of showy bonnets and of fashionably-made garments by women was looked upon with great disfavor, and any evidence of pride of person and circumstance was strongly censured. A woman or girl having a ruffle around her neck was not allowed to participate in a love-feast. The surviving daughter of John Wright relates that when she was a girl she wore one summer a plain white dress. On one occasion she placed a band of blue ribbon, perhaps an inch and a half wide, around her waist for a belt. "I did not think" she says, "that it was anything indecorous, but when my father saw me appear with it on in the presence of company at our house, he commanded me to go and take it off."

RULES ON DRESS.

One rule of "Discipline on Dress" was as follows :

Question : Should we insist on the rule concerning dress ?

Answer : By all means. This is no time to give encouragement to superfluity of apparel. Therefore receive none into the church till they have left off superfluous ornaments. In order to this, 1. Let every one who has charge of a circuit or station read Mr. Wesley's 'Thoughts on Dress,' at least once a year in every society. 2. In visiting classes be very mild but very strict. 3. Allow of no exempt case, better one suffer than many. 4. Give no tickets (love-feast tickets) to any that wear high heads, enormous bonnets, ruffles or rings."

The above rule was altered by the General Confer-

ence of 1856, so that the answer to the above question reads as follows :

“ *Answer* : By all means. This is no time to encourage superfluity of dress. Therefore let all our people be exhorted to conform to the spirit of the apostolic precept ‘not to adorn themselves with gold and costly array.’—1 Tim. II. 9.

No person was admitted to the love-feasts without presenting a ticket indicating the good standing of the bearer as a church member. When the services began the doors were locked and no other persons were admitted thereafter.

Following again the line of the history of the church through the periods of the successive ministrations of its different pastors, we come to the year 1810, when Troy was made a station by the New York Conference, and included in the Rhinebeck district. The Rev. William Phœbus was appointed to the new station. Conceiving that the several societies embraced by the station were too poor to afford him and his family an adequate support “he left the charge by the consent of the presiding elder.” However the Troy society was not without the services of several circuit preachers that year. The Revs. William Swayze and Lewis Pease, on the Pownal circuit, were sent to Troy. As remarked by Phebe Curtis, “we had preaching as usual once in two weeks, but all the other wants of the society were supplied by the efficient, untiring, and expenseless labors of the Rev. Elijah Chichester. This seemed a provision of Providence, for the burden of

the building of the church was borne by the leading men of the society."

The revival of February, 1811, which largely increased its membership, was conducted by the Rev. Lewis Pease. The revival began in a prayer-meeting held at the dwelling of Samuel Scoby. A feeling of seriousness had prevailed among those attending these weekly meetings. At that one tears began to flow and hearts soften. "There had not been a case known of a person losing strength in a Troy meeting, but at that one a young man fell to the floor," and before the meeting closed there was a number of persons converted. On the following Sunday evening, in the unfinished church, many seekers crowded to the extemporized altar, more than could conveniently kneel together on the board placed there. Before the congregation was dismissed many had found peace with God. The meetings which nightly followed were similarly blessed. Respecting the converts it was observed: "If we did not get many that were rich and learned, we got worthy ones." The brethren did not believe that ignorance nourishes devotion, but they did rejoice to see so large a number of unenlightened people brought to a saving knowledge of Christ. A young man, who had been known unfavorably for his exceeding profanity, when expressing his thoughts and feelings in class and prayer-meetings, seemed to use the most blasphemous language when it was his purpose to speak reverently. But he rapidly succeeded in improving his phraseology and when he went West

to live he became an exemplary class-leader. Another young man, who experienced a change of heart, afterward joined the Presbyterian Church, and subsequently became a missionary to the Indians.

“The administration of the rite of baptism by sprinkling was a stumbling block to some of the young converts, who had been baptized that way in infancy. They wished to be immersed. Our minister refused to rebaptize them, and a few joined the Baptist Church. The first among the persons converted during the revival, who chose immersion, were Samuel Eddy, Joel Curtis, Julia Andres, and Dorcas Mercer.” Usually immersions were performed in the Hudson River, near the ferry.

The Rev. Smith Arnold on the Pownell circuit, preached statedly in Troy, in 1811. Under his regular visitations and instructive teachings the society increased its members and spiritual growth. His pious wife successfully conducted the women’s prayer meetings.

In 1812, Troy was again made a station by the New York Conference, and placed in the bounds of the Ashgrove district. The Rev. Peter P. Sandford received the appointment. The society through his vigilant care greatly prospered.

WAR OF 1812.

Remarking the bitter political partisanship of the people at the outbreak of the war of 1812, Miss Curtis writes: “It was a matter of too much importance to feel indifferent. It required a good share of the influence of religion to keep free from the excitement which

controlled the public mind. Our ministers and more devoted members, through the years of conflict, labored to promote harmony. Earnest prayers were offered to God to control the events of our country and to save the people from that turbid current of strife which bore on its agitated stream intemperance, profaneness, and death. Three or four of our members were drafted." On the evening of the day [Tuesday, February 21, 1815], when the intelligence of peace reached Troy, was held one of the stated prayer-meetings of the society, at which grateful acknowledgement and praise were poured forth from full souls to the Great Author and Prince of Peace. The next day as related by the village newspaper, the bells were rung, and at 11 o'clock a procession of citizens and military marched to the Presbyterian Church, where "the voice of Thanksgiving and Praise to Almighty God for the inestimable blessings of Peace was raised" by the Rev. Jonas Coe, pastor of the Presbyterian Church, by the Rev. Francis Wayland of the First Particular Baptist Church, and by the Rev. Laban Clark of the Methodist Episcopal Church.

In 1813, the Rev. Laban Clark, who began his ministry in 1801, entered upon his pastorate of two years in the village. His ministrations, it is said "were greatly prized by those who loved experimental religion." After leaving the society in a prosperous condition in 1815, he served with marked success a number of other prominent churches. He took an active part in the organization of the Missionary Society,

in 1819, and was one of the principal founders of the Wesley University, at Middletown, Conn., chartered in 1831. He died at Middletown, Conn., on November 28, 1868, aged ninety years.

CONVERSION OF NOAH LEVINGS.

The circumstances of the conversion of that eminent man of God, the Rev. Noah Levings, D. D., who under the preaching of the Rev. Laban Clark gave his heart to God, are very striking. At the age of sixteen he was apprenticed by his parents to a blacksmith in the village. When he entered upon his term of service he formed the resolution of being faithful to the interests of his master and to regard them as his own. His master, it appears, paid little attention to the religious education of his apprentice. Unthinkingly, he permitted him to associate with ungodly men, with whom on Sundays he roamed in the fields and through the woods, near the city. "His parents, though not professedly pious, had trained their children to a strict observance of the Christian Sabbath," and their teachings led him to consider his ways and to determine to forsake the companionship of his evil-inclined associates. Resolving to lead a better life, he began "a circuit of visitation to the different churches in the village." "He first visited the Presbyterian Church, then under the pastoral charge of the Rev. Jonas Coe, D. D., who," he says, "was a good man and an excellent pastor." He next attended the Baptist Church, where "good old Mr. Wayland was the minister." Though favorably impressed with the piety and ability

of both these servants of God, he could not feel at home in their congregations. His third visit was made to the Protestant Episcopal Church [then on the northwest corner of Congress and Third streets], but there he was wearied with ceremonies too numerous and complicated to be either interesting or edifying. He next attended the meeting of the Friends [in their house of worship on the southwest corner of Fourth and State streets], but there, instead of long prayers and tedious ceremonies, he heard nothing at all; nor was he loth to leave when the hour was up, and the sign for closing given.

“ His last visit of inquiry was at the Methodist Episcopal Church. He found a small house occupied by a simple, plain and solemn people. Their worship, though not imposing in its forms, was hearty and sincere. It not a little surprised him to witness, for the first time in his life, a congregation kneeling down in time of prayer. The conviction was wrought in his mind that this people were the people of God. Under the ministry of the Word, feelings were awakened which he had known nowhere else; and under the powerful reasonings and cogent appeals of the Rev. Peter P. Sandford, the stationed minister, he was often made to feel that God was truly in that place. But it was more particularly under the preaching of the Rev. Laban Clark that he was led to realize fully his lost condition, and to feel the necessity of seeking salvation by faith in the Lord Jesus Christ. He joined the society as a probationer in 1813.”

The incidents of his connection with the church are graphically related by the Rev. Laban Clark, who said : " One day an apprentice boy, in his blacksmith's garb, direct from his labor, called upon him and made application to be received into the society. He appeared to be about sixteen years of age ; was small in stature, bashful in his address, and the circumstances of his introduction were peculiar and somewhat disadvantageous, yet there was something so unassuming and so winning in his manner, so sincere and intelligent in his whole appearance and conversation, that a favorable impression was made upon the mind of the preacher, and he admitted him as a probationer ; at the same time giving him encouragement and counsel. On the following Wednesday night, at their public prayer meeting, when the leading members had prayed, and it was nearly time to dismiss the congregation, at the close of one of the prayers a youthful voice, whose feminine tones were scarcely sufficient to fill the church, was heard some two-thirds down the aisle, leading in prayer. The prayer was feeling and appropriate, but short, so short as to be at the longest comprised within a minute. As the preacher passed down the aisle, his blacksmith boy stood at the end of a seat, waiting to grasp his hand with Christian affection. On the next Wednesday evening, the silvery tones of the same youthful voice were again heard, near the close of the meeting, leading in its devotions. At this time he prayed with more fervor, more compass of thought, and more self-possession, and yet his prayer was not more than a

minute and a half, At the close of the meeting, as the official brethren gathered around the preacher, one inquired who that boy was; another said his forwardness must be checked; and a third that he must be stopped altogether. The preacher simply replied: 'Now, brethren, let that boy alone — there is something in him more than you are aware of,' and from that time no one questioned the right of the blacksmith boy to take part in the public prayer-meetings."

After uniting with the church, he continued to be an active but humble follower of Christ. The Rev. Tobias Spicer, speaking of his associations with him when the former became pastor of the church in Troy, in 1815, writes: "I considered him a very pious young man, and often invited him to accompany me to my week-evening appointments and set him to exhorting after me. He soon gave evidence to the brethren that God had called him to do something in his vineyard, and he obtained a license to preach, and not long after the term of his apprenticeship was expired he was admitted into the traveling connection. It is related that when he was examined as a candidate for the ministry he was asked if he had graduated from any institution of learning. He facetiously replied, 'No, excepting it were from a blacksmith's bellows-pole.'"

REV. TOBIAS SPICER'S PASTORATE.

The successor of the Rev. Laban Clark was the well-known light of Methodism, the Rev. Tobias Spicer, who in 1810 had entered the ministry by becoming an itinerant on the Brandon circuit. He, with his family,

arrived in Troy on May 25, 1815. The Troy station embraced Troy, Lansingburgh, Waterford, Albia, Brunswick, and West Troy. "Here I was associated," he writes in his Autobiography, "with the Rev. Elijah Chichester, a local preacher, who for a number of years had been among our pioneers in the traveling connection, but now located and engaged in mercantile business. I generally preached in Troy, morning and afternoon, and Brother Chichester in the evening, while I went to Lansingburgh, a distance of three miles. To this place I generally went on foot, and frequently returned the same evening. The other places I usually visited on week-day evenings once in two weeks. Our congregations in these places were but small, and our societies quite feeble.

"During my first year in this station we had a gracious revival in Troy, in which during seven weeks more than a hundred members were added to our society. During the second year we had a good revival in Lansingburgh. When I came to this station there were in all the appointments one hundred and seven members, and when I left there were two hundred and fifty.

REVIVALS.

The following "Sketch of the Revival of Religion in the City of Troy," in 1816, written by him, was printed in the *Methodist Magazine* in 1818:

"At our fourth quarterly meeting, which was held February 25th, an unusual number of serious persons were admitted into love-feast. It was a precious time.

At the close of which we invited such as were determined to seek the Lord to come forward to the altar that intercession might be made for them at the throne of grace. Upwards of thirty persons came forward and kneeled around the altar, for whom earnest prayer was made ; several of whom not long after found peace. From this time the work spread in different families. The different congregations began to be crowded and solemn. The prayer-meetings, especially, were much attended. Weeping and sighing were heard in all parts of the assembly. No private rooms could be obtained sufficiently large to contain the people. We found it necessary to resort to our meeting-house to hold our prayer-meetings ; and for two or three weeks almost every evening the lower seats of our church were filled, and there was scarcely a meeting but one or more were either awakened or converted to God.

“In the Baptist congregation the case was very similar. No rooms were large enough to hold the multitudes which attended their evening conferences. They also repaired to their church, where every evening in the week, for some time, was devoted to converse on things of God, joined with singing and supplication. In the former part of the revival they seemed to take the lead of the other denominations. At their first baptismal occasion, thirty-eight persons were baptized in the presence of such a concourse of people as perhaps no occasion had ever called out in this place before.

“Great attention was also among the Presbyterians.

Their congregations were crowded ; their meetings were solemn ; their conferences or prayer-meetings were frequent and profitable.

“ This great and good work embraced people of various descriptions ; both rich and poor, masters and servants, aged and young, from children of eight or ten years old to the hoary head of eighty-four.

“ I believe there were but a few instances of awakening under the preaching of the Word. The Lord seemed to show *us* He could work without *us*. Many were awakened in their minds at home, while about their work ; others, perhaps, while walking the streets. But the greatest number were awakened in the prayer or conference meetings. I might here detail many circumstances which took place, but I forbear. I would, however, observe that great union prevailed among the different denominations throughout the whole revival. There was but very little persecution, owing partly to the genius of the people, but principally to the influence of the Divine Spirit, which seemed for awhile to awe the most abandoned sinners.

“ The remarkable outpouring continued for the space of seven or eight weeks ; during which time I believe the number added to the different churches was as follows :

“ To the Baptists, - - 58.

“ To the Presbyterians, - 98.

“ To the Methodists, - - 107.

“ And through the ensuing summer many more

were added to the different churches, some of whom were fruits of the revival.

“Upwards of a year has elapsed since this good work commenced, and but few as yet have turned back, at least of those who have joined us. With the state of the other churches I am not particularly acquainted. When I consider how many of the subjects of this work were young people; the many temptations to which they are exposed in a place like Troy, and how few have turned back; I am compelled to cry, ‘It is the Lord’s doing, and it is marvelous in our eyes.’

“I left Troy in June, 1817, having labored there two years, in which time, in the two societies, Troy and Lansingburgh, both being included in the station, we received on probation two hundred and seventeen, of which only seventeen have been dropped. During which time three have died, four were expelled, one withdrew, and forty-one have removed to other societies; leaving a net increase of one hundred and fifty members.”

Of the pastoral work of the Rev. Tobias Spicer there is no need to say that it was remarkably successful. As pertinently observed by one of his contemporaries, there is “no need to go to his published obituary to learn that he was exact, careful, conscientious, systematic, plain in speech and manner, and the very embodiment of prudence and economy.” When dying at the residence of his son-in-law, Stephen Hemstreet, November 13, 1862, his last words were, “Light ahead!”

In 1817, the Rev. Samuel Luckey, who had entered the ministry in 1811 as an itinerant, received the appointment to Troy, and under his edifying instruction and preaching about one hundred and fifty new members were added to the society.

Writing to the editor of the *Methodist Magazine*, on January 19, 1819, he thus speaks of the revival recently begun : “ The work of reformation first became visible a week ago last evening after preaching in our church. About a dozen came to the altar to receive the benefit of our prayers that they might obtain mercy. Since then the altar has been crowded every night till a late hour. The number of recipients is not certainly known, but the fruit of last week, forty-two joined our church yesterday.”

Again writing on February 8, 1819, he further relates the results of the revival : “ Though four Sabbaths have passed away since it commenced in which one hundred and five have been received into our church in consequence of its still continuing, I am not prepared to give you that detailed account which I hope to be enabled to do hereafter.

“ It has thus far been confined principally to our church. I understand that two joined the Presbyterians yesterday ; but I am informed that the Baptists have not yet received any, though report says they expect to shortly. It is generally believed that our distinguishing doctrines, which make it inconsistent for men to procrastinate repentance under a pretext that the day of their visitation has not yet come, having

been long enforced from our pulpit, have had a blessed influence in the commencement and progress of this work."

In 1818, Troy and Lansingburgh were included in one appointment, and the Rev. Samuel Luckey and the Rev. Earl Bancroft were appointed to the charge. After a long and successful ministry, the Rev. Samuel Luckey died October 11, 1869.

FIRST SUNDAY-SCHOOL ORGANIZED.

The organization of the first Methodist Sunday-school in Troy was undertaken in 1817. In the summer of 1816 the first Sunday-school established in the city began its sessions in a room on the first floor of the old court-house. It was on the south side of the hall, and was used by a day-school. The desks and seats in it were appropriated to the use of the Sunday-school, which was known as the Union Sunday-school on account of the teachers being members of the Presbyterian, Episcopal, Baptist, and Methodist churches. Tradition gives the names of the following persons who were teachers; Catharine Brinckerhoff, Eliza Bloom, Jane Bloom, Mrs. Jacob L. Lane, Mr. Baker, Darbin Eldridge, Chauncey Peirce, Robert Wasson, Abby Noyes, Abby Peebles, and Miss Eliza Warren (Mrs. John Paine.)

John Brinckerhoff, a prominent member of the Presbyterian Church, was the first superintendent of the school.

The control of the school by members of the Presbyterian Church was not agreeable to the members of

the other denominations and caused considerable comment. The Rev. Samuel Luckey, pastor of the Methodist Church, and some of its members believing that it would be more advantageous to the society to organize a Sunday-school which should be directed and managed by the pastor and members of the church, undertook the work, and in 1817 formed the school which began its sessions in the red school-house, a one-story wooden building, erected about that time on the west side of Fifth Street, immediately east of the meeting-house on State Street. The school at first did not escape censure, for it was said that it caused "sectarian narrowness" and showed "opposition to union among Christians." The school was conducted in the red school-house until the erection of the brick church in 1827, when it occupied the basement of the new building. A branch Sunday-school, it is related, was started, about the year 1823, by Miss Eliza Andres, who, assisted by her sisters, conducted it in her day-school room, in a building on the northwest corner of Fourth and Elbow (Fulton) streets, rented by William W. Whipple, Sterling Armstrong, and Asahel Gilbert for a prayer-meeting room used by the members of the church living in the north part of the city. This school was discontinued when Miss Andres became the wife of Alexander Van Pelt, and removed to Lansingburgh where it is said she organized the first Sunday-school established in that village.

It is further related that a part of the main school met for a time in the yellow school-house standing on

the plot of ground now known as St. Paul's Place, on the south side of State Street.

When the school was first formed the exercises only included the reading of a chapter, or part of a chapter, of one of the books in the Old or New Testaments, the singing of an opening and closing hymn, and the offering of a prayer at the beginning and closing of the session of the school. There were no Sunday-school books in use at that time. Some years afterward printed tickets on which were texts of Scripture were given to the scholars for attendance and recitations; a certain number of tickets of a special color entitling the possessor to a Bible given by the school for the tickets. William W. Whipple, who had become a member of the church in 1813, was the first superintendent of the school. The temperance movement between the years 1830-40, awakened considerable interest in the Sunday-school and almost all the scholars signed the pledge of total abstinence. The first Sunday-school library possessed by the school was obtained about the year 1831. Shortly afterward catechisms were introduced for the use of the school. In 1836, the lecture-room, which had been built as an extension to the church, was occupied by the school. In 1838, the school, with those of the Presbyterian and Bethel churches, enjoyed its first summer excursion; a steam-boat taking them to Hudson. About the year 1845, the first Christmas festival was held by the school, at which gifts, cakes, and apples were distributed among the children. The semi-centennial anniversary of the

organization of the Sunday-school was celebrated on Sunday, November 10, 1867. At the different services that day a large number of people was in attendance. The Rev. Samuel Luckey, D.D., then in his seventy-sixth year, delivered a sermon, an address, and related a number of interesting incidents connected with the organization of the school in 1817. On the Monday evening following a reunion was held in Harmony Hall which was greatly enjoyed by all who had been and were members of the school.

The visit of the Rev. Freeborn Garrettson, in June, 1817, to the prosperous society, was an event of much interest to its members. He was accompanied by his daughter, and as related in 1829, by his biographer, they were hospitably entertained at the residence of the Hon. George Tibbits. In 1861, this residence was purchased by the Children's Home Society, and is now known as the Day Home.

"From Schenectady they returned to Troy, and put up at the house of the Hon. George Tibbits, whose hospitable mansion is delightfully situated on the side of a sloping hill ascending from the eastern part of the city, denominated Mount Ida. On the Sabbath, Mr. Garrettson preached in the Methodist Church, in this city, morning, afternoon, and evening, to an attentive congregation; and 'truly,' says he, 'it was a good day.' He remarks, that when he first visited this place about thirty years before, [in 1788], there were only a few scattering houses, and no Methodist society; but that now he was rejoiced to find a flourishing little

city, in which there were four houses of worship, and not less than three hundred members of the Methodist Episcopal Church. What seemed to add to his religious enjoyment was the catholic and friendly spirit manifested by the several religious denominations toward each other."

In the summer of 1817, the gallery of the church was provided with seats. The fence around the building was ordered to be painted "all red or Spanish brown," except the front part "which was to be white."

In 1819, the Rev. William Ross received the Troy appointment and faithfully served the congregation until 1821. Dr. John Loudon, who had joined the society in 1810, died February 12, 1820. He bequeathed to the church, for a parsonage, the house, afterward known as No. 141, and the lot on which it stood, on the west side of Third Street, between Ferry and Division streets.

FIRST METHODIST MISSIONARY SOCIETY.

At a meeting of the members of the church, on December 15, 1820, "for the purpose of forming a missionary society auxiliary to the parent society in New York, the Rev. Daniel Ostrander was chosen chairman and Isaac V. Bassett, secretary. A draft of a constitution was made, reported, and adopted.

William W. Whipple, John Wright, Isaac V. Bassett, and William Gardner were made a committee to present the "constitution for subscription." The society having adjourned to meet on the evening of Jan-

uary 4, 1821, at its next meeting elected the following officers :

Rev. Daniel Ostrander, president.

Rev. Wm. Ross, first vice-president.

Stephen Andres, second vice-president.

Harvey Betts, corresponding secretary.

Zina P. Egleston, clerk.

John Wright, treasurer.

William W. Whipple, secretary.

Asahel Gilbert, jr.,

William Gardner,

Arthur Milliken,

James Russell,

Freeman Adams,

Dennis Belding,

} managers.

This society is now represented by the Missionary Committee annually appointed by the Quarterly Conference of the church.

The Board of Trustees in January, 1821, passed a resolution in which they "entered their most solemn protest against the singing being led up in the gallery" of the church, and also resolved to make "the same known to the society in society meeting."

In 1821, the Rev. Benjamin Griffin was appointed to Troy. He is spoken of as "one of the most able preachers of his day, a strict disciplinarian, and a prominent member for many years of the New York Conference. During his two years' pastorate he is said to have "kept begging all the time" to obtain \$400 to free the congregation of the debt on the church

property. Shortly before the death of John Wright, on September 24, 1823, being in Troy on a visit, he called to tell him with no little evident gladness that he had finally secured sufficient money to discharge the long standing obligation.

In 1823, the Rev. Noah Bigelow, who began his ministry in 1810, was appointed to Troy. During his one year's pastorate in the city, he earnestly labored for the salvation of sinners. Bishop Thompson said of him : "As a preacher I have yet to hear his equal. Thousands of souls will rise up in judgment and call him blessed and his name will ever be like a precious ointment in the churches." He died in Columbus, Ohio, July 1, 1835, at the age of forty-two years. Just before his death he exclaimed, "My only hope is in the atonement! On that alone I rely. Through that I expect to be saved." When too weak to speak he raised his hand and looked upward in token that all was well.

In 1824, the Rev. James M. Smith, who had so early in the century preached to the little company of Methodists in Troy, came to the prosperous church and served the congregation for two years.

His successor, in 1826, was the Rev. Stephen Martindale, who entered the itinerant ministry in 1808. During the first summer of his zealous pastorate, a small meeting-house was erected at Albia, in the fifth ward of the city, where there was a large cotton factory. At that time, it must be remembered, that the large number of members of the church did not

wholly live within the city limits. Not a few resided at the Iron Works, some in the town of Brunswick, and others in West Troy. As Albia was somewhat distant from the church, and as the members there were frequently detained from attending services by inclement weather and the bad condition of the roads, particularly in winter, it was resolved by the trustees in August 15, 1826, to erect there a meeting-house "for the use of the members."

In an "extract of a letter from the Rev. S. Martindale to the publishers of the *Christian Advocate and Journal*," dated Troy, N. Y., December 27, 1826, the following mention is made of a revival that was in progress at that time: "It is true there is much religious excitement in this city; our meeting-house is too small to contain the ordinary congregation; and we are called upon daily to enlarge our house or build a new one, that willing hearers may have the word of life. We have built a new meeting-house in this city, in the neighborhood of the factory, which is well filled with attentive hearers; but this does not remedy the inconvenience in the old house at all; it is still crowded above measure. We have this month added seventeen to the society, and many more are making up their minds to cast in their lot among the Methodists."

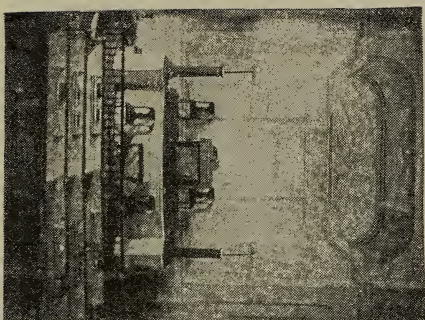
THE BRICK CHURCH BUILT.

The Troy society desiring to have a larger house of worship with adequate sittings for its many members, began in 1827 to take steps to erect one. On January 8, that year, the committee to whom was assigned "the

duty of deciding" whether or not "a new meeting-house" should be built, and of providing ways and means for its erection should the work be undertaken, reported favorably, and suggested "that the slips on the audience floor" should "be rented for five years annually," and if at the expiration of the five years the majority of the members of the church should be opposed to the future renting of the slips, and should raise the amount which the trustees needed to extinguish the debt for its erection, "the house should be free, but if the majority of the members favored the further renting of the slips, the same should be rented."

In the spring of 1827, the erection of a brick building was begun on a part of the site of the old meeting-house. The new structure, fronting with a gable immediately on State Street, a little east of the alley, was fifty-five feet wide and sixty-six long. On December 1, that year, the building was dedicated. The Rev. Bishop Hedding preached the dedicatory sermon, and was assisted in the services by the Rev. Nathan Bangs, and other prominent Methodist ministers. At that time four hundred and thirty-seven persons constituted the membership of the church. The Board of Trustees were William W. Whipple, Charles Lemon, Harvey Betts, James Russell, and Levi Rogers, the father of Mrs. Myron King. Among the number of persons who joined the society that year were the writer's father and mother, Isaac and Nancy Hillman.

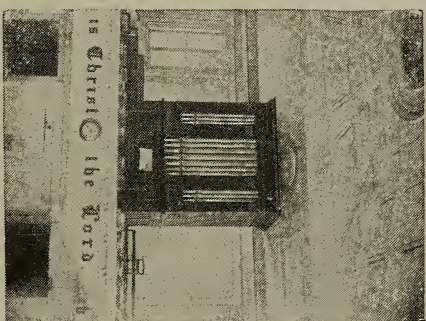
When it was determined that the new church should



PULPIT AND ALTAR.



STATE STREET M. E. CHURCH.
(Built, 1827; razed, 1871.)



CHOIR GALLERY.

be erected on the plot occupied by the old meeting-house, a committee was appointed to sell the latter at public auction. Accordingly it was sold on February 28, 1827, to Thomas Read and Sterling Armstrong for \$500 ; possession of it being given on November 1, that year. The purchasers moved the structure to the corner of State and Fifth streets, where it was used for the sittings of the different courts, while the present court-house on Second Street was building. It was also rented and used for a grocery store until the erection of the stone church was undertaken in 1867.

MEMORABLE INCIDENTS.

The New York Conference held within the plain walls of the old meeting-house four of its annual meetings ; the first on May 6, 1819, the second, May 30, 1821, the third May 3, 1825, and the fourth, May 9, 1827.

It was in the old white meeting-house that the eloquent Rev. John Summerfield was admitted into the conference in 1821, and where afterward " that youthful minister of the Lord Jesus bore his rapt hearers heavenward on the wings of his touching and lofty evangelical eloquence, till like those who had gazed on the Master's transfigured glory, they said ' Lord, it is good for us to be here.' " In it also Bishop Enoch George " made its walls echo and ring with the burning words of his powerful eloquence, that rushed on like a mighty cataract, with an impetuosity that bore down every opposition which had braced itself against the truth, and made his hearers passively resign them-

selves to an influence which was too strong for them." Space does not permit the mention of the names of the many gifted servants of Christ whose burning words fell like sacred fire upon the hearts of their hearers in the old sanctuary and sanctified them for the great day of glory hereafter. Of the prominent members of the society who so regularly worshipped for many years beneath its roof, and afterwards died with that peace which passeth all understanding, may be classed John Wright, Charles Lemon, William McBurney, Abner Foster, John Loudon, William W. Whipple, Roger King, Daniel Marvin, sr., Dr. A. J. Skilton, Peter Bontecou, Mrs. James Young, Thomas L. Ostrom, Sterling Armstrong, Valentine Marvin, Thomas Archibald, Stephen Monroe, Eli Townsend, Lawrence Van Valkenburgh, Isaac Hillman, John G. Buswell, William Tucker, Gardner Landon, Lyman Bennett, Gilbert D. Golden, Myron King, Waters W. Whipple, and Harvey Betts. These all died in the triumph of faith.

Of the well-known members who joined the society after the erection of the brick church, and who fought the good fight and finished their earthly course, may be mentioned Alvin Williams, Daniel Witherspoon, William H. Manning, George Bristol, Charles J. Saxe, Henry Davis, William Saunders, David P. Barringer, Elizabeth Hillman, and John Archibald.

In a letter written to the *Methodist Magazine*, by the Rev. S. Martindale, dated Troy, N. Y., March 5, 1828, he remarks: "Our prospects in this city are

good, the brethren are much united, the congregations large and increasing, and God is pouring out his Spirit upon us gloriously. Upwards of sixty have found peace with God through our Lord Jesus Christ during the last ten days, and eighty-three have been added to the church in this place since conference ; but the principal part have joined the last month. In the neighborhood of our church at the factory all business was laid aside for a number of days, the factories were stopped, and meetings held night and day."

In 1828, the Troy district of the New York Conference was formed, and that year the conference sent the Rev. Samuel Merwin to Troy, who had entered the ministry in 1800. He was a well-known preacher and had been connected as a pastor with some of the most prosperous Methodist societies north of Maryland. He is described as "dignified in person, powerful in eloquence, generous in spirit, and mighty in labor." In 1829, the Rev. John Tackaberry was appointed to assist him, and preach in the new meeting-house at Albia.

The appointment for Troy, in 1830, brought the Rev. John B. Stratton, and his assistant, the Rev. Abiathar M. Osbon, to Troy. The latter, the next year, was appointed to Albia, which then became a separate society. In the winter of 1830-31, the society enjoyed a gracious revival. The zealous pastor, the Rev. John B. Stratton, was ably assisted by the Rev. John Newland Maffitt. It is related that "night after night, for weeks, the silver-tongued Maffitt proclaimed the truth

to audiences limited only by the capacity of the church, which were swayed like forest branches in the breeze before the magic, spell-like power of his eloquence. Multitudes were not only attracted to the preacher, but to God."

An active layman thus wrote concerning this work of grace, on January 3, 1831, to a friend, in New York City: "I have the gratification to inform you that a more general excitement on religious subjects prevails at the present time, in Troy, than was ever witnessed before. Every church and congregation is in motion. Our meeting-houses are filled to overflowing. Prayer-meetings are held by the members of almost every church at six o'clock in the morning, as well as every evening in the week. All ranks, high, low, old, and young, rich and poor, are anxiously inquiring what they shall do to be saved, and some have given pleasing evidence of a union with Christ."

On January 15, that year, the Rev. J. B. Stratton wrote to the editors of the *Christian Advocate and Journal*: "The work of the Lord is going on gloriously in this city, in our churches and those of other denominations, as well as in Albany and Lansingburgh."

It was in this revival that Rev. Moses L. Scudder, D. D., was converted. He was a clerk in the dry goods store of V. and D. Marvin. He became one of the leading ministers of the Methodist Episcopal Church and is now a member of the New York East Conference.

From the organization of the society not a few

colored people were members of the church. A class exclusively formed of persons of African descent was led, in 1830-31, by John Dungy, an intelligent and pious colored man.

The Rev. Ebenezer Brown, a located Methodist preacher, was the originator of Troy's greatest industry, the manufacture of collars and cuffs. Having retired from the ministry on account of ill-health about the year 1829, he opened a small dry-goods store at No. 285 River Street, not far south of Fulton Market. In connection with that business he began selling men's string collars, made by women employed by him. Subsequently the manufacture of collars and shirt-bosoms, and later that of cuffs and shirts, was engaged in by other men in the city, the most of whom were for many years members of the different Methodist societies in the city.

Some of the members of the Troy society living in West Troy had there, in 1828, joined a class led by William Tucker. In 1830, the society having increased to 70 or 80 members was divided into three classes, led respectively by William Tucker, Ammon Hammond, M. D., and William B. Hall. In the winter of 1831, a subscription was circulated to obtain the means to build a house of worship and about \$800 were subscribed. A small wooden building, thirty-five by forty-five feet, was built and finished in September, that year. The society desiring preaching statedly, the Rev. Stephen Remington was sent to West Troy, in 1831; two-thirds of whose salary was paid by the Troy

society. In 1832, West Troy become a separate appointment.

In 1832, the Rev. Buel Goodsell was appointed to Troy. He was a vigorous preacher, and an unrivaled exhorter. In December, that year, the five years expired during which the pews in the church had been rented. The Board of Trustees then resolved that the seats in the future should be free according to the Discipline of the church, and "that the doors of the slips" should "be taken off."

FIRST MEETING OF THE TROY CONFERENCE.

The first annual meeting of the Troy Conference was held in the city on August 28, 1833. The conference embraced four districts: Troy, Saratoga, Middlebury, and Plattsburgh, representing a society membership of 18,442 white persons and 50 colored.

In 1834, the Rev. Noah Levings was appointed to Troy, and was warmly welcomed by the society from which he had gone forth sixteen years previously to preach the truths of the Gospel. It was in the second year of his appointment that the society erected a brick church on the northeast corner of North Second and Jacob streets. Besides the purpose of taking advantage of the growth of the city northward of Grand Division Street, the expediency of harmonizing whatever discord the renting of the pews had caused, may also be deduced from the first steps taken in 1831 to advance the project. At a meeting held in the church on May 23, that year, a committee was appointed "to provide a place for preaching somewhere

in the bounds of the fourth ward." On August 13, following, the trustees of the church passed a resolution "that a subscription should be circulated through the city and elsewhere for the purpose of building a Methodist Episcopal Church in the fourth ward" of the city, "with free seats." On May 13, 1834, the Board of Trustees resolved "to proceed to build a church on the corner of North Second and Jacob streets, and rent the slips and gallery of the brick church in the third ward for ten years," as soon as they obtained on their subscription books "the sum of four thousand dollars to be applied to building the new church." In June that year the erection of the new church, a brick structure, was begun. The building was dedicated on August 30, 1835, by Bishop Hedding. In January, 1836, the congregation worshipping in it became a separate society. The distinction of the two churches, the one as State Street Church, and the other as North Second Street Church, began to be used in 1835, when the Rev. Noah Levings was appointed to the first and the Rev. Samuel D. Ferguson to the second.

In 1836, the Rev. Truman Seymour was appointed to State Street Church. The society which had five hundred and fifty-five members before the organization of the North Second Street Church was now reduced to two hundred and ninety members. Many of the most active workers had gone into the new field of labor and left in the old one but a few experienced leaders. The zealous pastor, however, did not fold his hands and let the harvest go ungathered. It is related

that after attempting in 1837 to hold a series of revival meetings without seeing the results desired by him, he called a meeting of the officers of the society and said to them: "If you will stand by me in these meetings and by your presence and prayers sustain me, we will go on with them and I will lay my bones here but that a victory shall come, but if you will not, I shall close the meetings." The officers of the church at once urged him to renew his efforts, promising him all the encouragement and assistance he might demand from them. He again preached with great fervor of soul. After the sermon the officers collected inside the altar railing and he invited the unconverted persons in the church to come forward for prayer. In no little time the altar was thronged about with a crowd of seekers, and a glorious revival was inaugurated which continued for three months. It is also related that during the revival the most intense sympathy pervaded the meetings and that one night Jared Alger fell his whole length on the floor and praised God aloud even to the extent of his voice, causing a number of persons to leave the house. Peter Bontecou arose and requested the people to remain. Other members of the church were willing to have those go who wished, saying that when one went away ten would return to see what was the matter.

It was during the pastorate of this noble-spirited servant of God that the writer became a member of State Street Church, having been admitted on probation on September 5, 1836, and baptized by immersion

and received into full connection on September 24, 1837. Many prophesied that the boy would not prove faithful. However, the time of his probation was continued for thirteen months, although the regular time was six months. He was then received into full connection and during the space of fifty-one years his good standing in the church has never been questioned.

The use of musical instruments in the church, it should be known, was not approved by its early members and no little opposition was shown to the gradual innovations that were made to support the congregational and choir singing with such instruments as the bass viol and organ. At one time, the singers in the church attempted to introduce the use of a bass viol and obtained a player to bring one to the church for a rehearsal. Seeing the objectionable instrument in the gallery, while on his way to class-meeting, Isaac Hillman took his pocket-knife and cut the strings of the viol, thereby defeating the purpose of the ambitious choristers. Although he had used so summary a method to sustain the authority of the society, he nevertheless indemnified the viol-player for the loss of the strings of his instrument.

In 1838, the Rev. Stephen Remington was appointed to the State Street Church, and, after serving the society faithfully for two years, was succeeded, in 1840, by the Rev. Charles P. Clark, who also remained two years.

While the former was pastor of the church a number of Methodists, living at the Iron Works, formed a

small society, and designated themselves members of the Fourth Methodist Church in Troy. On September 24, 1838, they met at their usual place of worship and elected five of their members Trustees of "Leving's Chapel in the City of Troy," naming it after the Rev. Noah Levings, D. D.

In 1842, the Rev. Noah Levings was again sent to State Street Church and he ministered unto its people one year and was then transferred to the New York Conference. While he was officiating as the pastor of the State Street Church, the great land-slide on the west side of Mount Ida happened on Friday afternoon, February 17, 1843. Fifteen persons lost their lives and as many more were injured by the sudden avalanche of heavy clay. On the following Sunday evening he preached from the text: "Of these eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"

His successor in 1843 was the Rev. James Covell, jr., whose health, shortly after his appointment, began to decline, and being too weak in body to accomplish successfully the duties incumbent upon him, the society secured the Rev. John W. Lindsey to assist him.

JOHN NEWLAND MAFFITT.

During the pastorate of the Rev. James Covell, jr., the Rev. John Newland Maffitt again preached a series of revival sermons in the church, and as at his former visit, attracted overflowing congregations by his remarkable discourses.

On February 19, 1845, Reuben Peckham wrote to the editors of the *Christian Advocate*, giving a brief account of the beginning of the wonderful revival: "We are enjoying a most precious revival of religion in the State Street Church, under the ministry of the Rev. J. N. Maffitt; for the past few weeks the Lord has wonderfully blessed His Word in reviving the membership and in the awakening and conversion of sinners. * * * About 150 have already been converted and 110 have united with the church.

On April 23, that year, the Rev. John W. Lindsey wrote to the editors; "We continued our meetings almost without interruption for three months. During that time about 350 professed to be converted, and still there are some inquiring, 'What must we do to be saved?' We have received on probation upward of 270.

"This revival has been deep and powerful, presenting many interesting features during its progress. We have seen the husband leading the wife, and the wife the husband, to the altar; the father the son; and, in another instance, a little boy, who had been converted, pleading with his father till he came to the altar, where he soon found pardon. We have had instances where the strongest earthly barriers were thrown around the sinner to keep him away from God, yet grace has overcome; the world was placed on the altar, and the soul happily converted to God.

"One of the number of the young converts soon closed her christian career. Her race was short, but

its termination glorious. She was on board the ill-fated Swallow, the night of the sad disaster that called so many souls into eternity. She gave in testimony for God, clear and unwavering, the day before her death. Her body was found and brought back to this place. The funeral services were held in the Methodist Episcopal Church, and the occasion was solemnly and appropriately improved by Bro. Maffitt."

Miss Elizabeth Spencer, the young convert mentioned, had united with the church on March 29, 1845, and took passage on the evening of April 7, that year, on the steamboat Swallow, plying between Troy and New York. That night the Swallow struck a ledge of rocks, near the village of Athens, and the young lady, with many other passengers, was drowned by the sinking of the boat. Although the Rev. John Newland Maffitt had then left Troy, he returned and preached her funeral sermon with marked effect upon the hearts and minds of those who heard it.

Among the most prominent persons who then joined the church, were George Bristol, O. W. Edson, James A. Skilton, D. P. Barringer, Daniel Marvin, jr., Amos H. Starks, Dr. Wesley Newcomb, Mary J. Byers, Roxy Witherell, Martha Edson, Julia C. Landon, Nancy Wait, Margaret Faulkner, Eleanor A. Young, Welthy Ogden, and Sarah L. Fisk.

During the progress of this revival at the State Street Church, the Baptist society was also greatly augmented by the evangelistic preaching of Elder Knapp. The attention of the citizens was never before

so solemnly directed to the consideration of their spiritual welfare as at this time.

While the gracious revival was in progress, the Rev. James Covell was gradually becoming physically weaker and the day of his death was approaching. When on May 15, 1845, the day on which his soul departed from its fleshly tenement, his physician, Dr. A. J. Skilton, said to him, "You are very near your end," he replied, "I hope so." Turning to his wife, seated by him, he remarked, "You are seeing me for the last time ; I long to be gone." Not long afterward he murmured, "Tell Brother Mattison that I die happy," and then he quietly passed from earth to heaven. His funeral, on May 17, was largely attended; Bishop Hedding preaching a solemn but eloquent sermon on the text, "I am now ready to be offered, and the time of my departure is at hand." One of the last official acts of the saintly pastor was his appointment of Lyman R. Avery and the writer as class-leaders.

The Rev. Elijah Chichester often, when preaching, made use of very striking illustrations to give point to his strong declarations. About the year 1845, when he was far advanced in years, he preached in the old brick church in State Street on the observance of the Sabbath. The desecration of the day he said was not unfrequently a sin of some of the merchants of the city who were prominent members of the different churches. From Monday until Saturday they would buy goods in the City of New York, and then hasten home and

be found the next day seated in their church pews listening attentively to the sermon of their pastors. Before returning from New York they had made the merchants, from whom they had purchased their stock of goods, promise that they would send them by the Sunday boat to Troy. "Now, while I am uttering these words a person might look out on the river at Poughkeepsie and see the passing steamer laden with those goods, on which vessel the officers and crew are breaking the Sabbath to accomplish the wishes of the merchants who are now sitting in the churches hearing the gospel preached and the commandments recited."

VALENTINE MARVIN.

One of the most prominent members of the early society in State Street was Valentine Marvin, a Troy dry-goods merchant. He was a very strict and conscientious man in all his dealings, and in contributing money for religious purposes he was extremely careful that no loss should be sustained by the church in the use of the paper money given it by him. In his day some of the paper money of Western New York had only a discount value in Troy, and those who received it did not always obtain its full value when they wanted to use it. He was unwilling, therefore, to contribute any such money to the church as had a discount value and always gave coin or Troy bank notes, remarking that the Lord should have no sacrifice from him which was not perfect and without blemish. His house was always open to the traveling preachers of the church. The Rev. John Newland

Maffitt made his home at the Marvin mansion for three months at a time and no compensation was ever received for so prolonged a stay.

In 1845, the Rev. Luman A. Sanford was sent to the State Street Church, who had the Rev. A. W. Garvin for an assistant. Their labors were likewise blessed and a number of persons increased the membership of the church.

In 1847, the Rev. Allen Steele, who is said to have been one of the most brilliant and intellectual men that ever occupied any pulpit, took charge of the spiritual affairs of the society. During his pastorate the Congress Street Methodist Episcopal Church at the intersection of Congress and Ferry streets, was dedicated by him.

It was also during his pastorate of the State Street society that the Third Street Church, on the northeast corner of Third and Monroe streets, was built. The small society which had been organized, in 1843, began its erection in 1847. On Christmas day, that year, the building was dedicated with appropriate services.

In 1849, the Rev. Zephaniah N. Lewis was appointed to State Street Church. He was, it is said, "a weeping prophet," and seldom preached without betraying his emotions in a flow of tears. This faithful pastor of the church was succeeded, in 1851, by the Rev. Stephen D. Brown, one of the most popular as well as active preachers belonging to the Troy Conference. During his pastorate a number of Methodists began holding meetings of prayer and exhortation

in the school-house in the tenth ward of the city, and they organized themselves on May 15, 1852, as a society known as "the Methodist Episcopal Church in North Troy." This name they changed on May 15, 1854, to that of "the North Troy Methodist Episcopal Church."

In 1853, the Conference sent to the State Street society the Rev. Lester Janes, who was a faithful pastor, and was followed, in 1854, by the Rev. Halsey W. Ransom, who was a man of much stability of purpose and an acceptable preacher. In 1856 and 1857, the Rev. Stephen Parks had charge of the church and did excellent service, and was much loved by the people. His failing health compelled him, at the close of his pastorate in Troy, to relinquish his work in the ministry, and, in 1858, he located and went into business. He amassed a fortune and retired. He now resides in Lansingburgh.

Space will not permit me to particularize the gifts, the work, and the success of each of the subsequently appointed pastors of the State Street Church: the mother church of the eight other flourishing Methodist societies in the city. I can only mention the names of these faithful preachers and the periods of their respective ministrations.

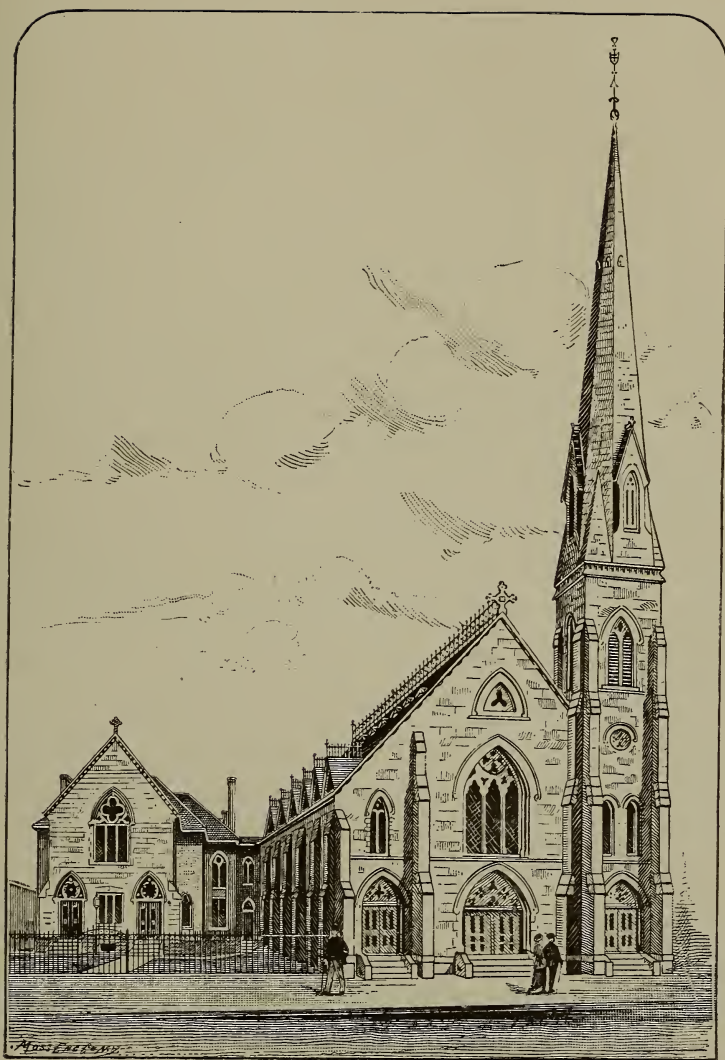
In 1858, the Rev. Joseph K. Cheeseman came to the church, serving it two years; in 1860, the Rev. Ira G. Bidwell, whose ministrations also covered a period of two years; then in 1862, the Rev. Charles W. Cushing, and in 1864, the Rev. Stephen D. Brown returned and

was as popular as before, and, in 1865, the Rev. Erastus Wentworth, D. D.

In the fall of 1866, the building of the present stone church was projected and subscriptions were circulated to obtain the means to defray the expenses of the undertaking. In the spring of 1867, the property east of the brick church plot, extending to Fifth Street, was purchased. In June, that year, the trustees resolved to contract for the excavation for the foundations of the building. Thus far the work had been advanced when the Rev. George W. Brown, in 1868, was appointed pastor of the society. The corner-stone was laid on Thursday afternoon, June 25, that year, by the Rev. Truman Seymour; addresses being made by the Rev. Stephen D. Brown, of New York City, and the Rev. Erastus Wentworth, D. D., of Pittsfield, Mass. The edifice was erected according to the plans of Woollett & Ogden, architects.

LAST SERMON IN THE BRICK CHURCH.

On February 13, 1871, the Board of Trustees resolved to sell the old brick church to Mr. Gardiner for \$1,200. On Sunday evening, February 26, that year, the pastor, the Rev. George W. Brown, delivered "a memorial discourse in it, which was the last sermon preached in the building." On that memorable occasion, he said: "Since the building of this house of worship, many of the prominent men of Methodism have occupied its pulpit. Bishop Hedding, besides preaching the dedicatory sermon, often proclaimed here the word of life. Dr. Olin, too, on several occasions,



STATE STREET M. E. CHURCH, BUILT, 1871; AND CHAPEL, BUILT, 1882.
(With projected steeple.)

preached here, and, when in the full strength of his colossal powers, has, to use the language of one who heard him often, 'gone through this pulpit with the tread of an elephant.' Here Bishop Waugh preached the funeral sermon on the death of Bishop Emory. Here Dr. Dempster has held forth the word of life. Dr. J. P. Durbin, also, in his masterly manner, has here presented the truth as it is in Jesus. But what shall I more say, for the time would fail me to tell of all the heroes of olden days, or more recent years, who have here done battle for God—men who were tried and true—and whose glittering steel has smitten error and defended truth while leading on the militant hosts of God's elect.

"This church has a history toward which none of her children need blush to point. We are thankful for the influence this 'Mother of Methodism' in this section has had, and for the number of her daughter churches which 'rise up and call her blessed.' We are not forgetful of the princely men of our Israel, who have here preached the word in the demonstration of the Spirit and with power.

"Thus it has been with this church. The cloud has rested here for more than half a century. The Shekinah glory has beamed from this altar and filled the house with its radiance. To-night that cloud lifts—and this is God's temple no longer."

John G. Buswell, related at this last meeting held in the old brick church that, when a stranger in the city, he was making inquiries of a number of persons

respecting the location of the Methodist Church, that Myron King, then a boy, overheard one of his interrogations and told him that he would show him the meeting-house, which he did to the delight of Mr. Buswell, who then began his personal relations with the members of the State Street society, which he maintained for many years thereafter.

At the last meeting in the old brick meeting-house, Gardner Landon was so deeply affected by the thought that he would not again enter it as a church that he could hardly express his feelings on that memorable occasion. "Here," he said, "I was born a Christian at this holy altar; here I have worshipped from year to year, and now I cannot but feel sorry that I shall no longer be permitted to worship at it. I will imprint one kiss upon it in remembrance of the past." Bowing reverently over the altar railing, he kissed it with no little fervor of affection.

BUILDING OF THE STONE CHURCH.

The new church, built of blue lime-stone, was dedicated by Bishop Matthew Simpson, on Thursday morning, March 30, 1871. The attractive edifice has a frontage of seventy-five feet on State Street, and a depth of one hundred feet, on Fifth Street. The auditorium, fifty-nine by seventy feet, has 650 sittings and the gallery 250. The tower, nineteen feet square, rises to a height of eighty-five feet; and when completed, with the steeple, the height from the sidewalk to the finial on the spire, will be one hundred and seventy-five feet. The estimated cost of the church,

when completed, will be \$125,000. (See subscription in appendix.)

It was during the pastorate of the Rev. George W. Brown that the last general revival took place in the old brick church. He secured, in 1869, the services of the Troy Praying Band to assist him in conducting it. The church, as in the great revivals led by the Rev. John Newland Maffitt, often overflowed with the people attracted to the blessed meetings. Two members of the present official board of the society were converted at that revival. It was a thorough work of grace. Among the persons converted was a young man who was then a college student, whom, it was thought, would enter the Methodist ministry, but after graduating at a Presbyterian college with high honors, he began the study of law. Inasmuch as there is need for Christian lawyers, as well as clergymen, God's will is no less accomplished by the event.

Since the year of the dedication of the last church, erected by the congregation, seven other pastors have had charge of the society. The Rev. William H. Hughes, from 1872 to 1874; the Rev. Henry D. Kimball, from 1874 to 1877. A very glorious revival took place during the pastorate of the Rev. H. D. Kimball, in 1876. He was assisted by Mrs. Maggie Van Cott, an earnest and active revivalist. She was entertained at the house of the writer while engaged in the blessed work in the State Street Church. At the close of the last services, she, the writer, and a number of other interested persons, prolonged their stay at the church

by singing together such attractive revival hymns as "Hallelujah, 'tis done." When the writer, his guest, and his family returned home, they found that it had been broken into by burglars and robbed of money and valuables. The writer took the most complacent view of the loss as was possible, and proposed that the hymn "Hallelujah, 'tis done" should be sung, but his children were unwilling to take part in the singing of it. Finally, "Have you in the Lord believed?" and "Still there's more to follow," were sung with considerable feeling. Singular as it may appear, on the night of the lecture delivered by Mrs. Van Cott, shortly afterward in Troy, the residence of the Rev. H. D. Kimball was entered by burglars and a number of articles of value stolen. The incident was looked upon as a literal fulfillment of the words, "More to follow." The revival of 1876 was not only a glorious success, but it gave to several of the Presbyterian churches a number of members.

The next pastor of the church was the Rev. George J. Brown, who served the society as a pastor from 1877 to 1880. He was a very scholarly man and highly blessed spiritually. In the last year of his pastorate in State Street he suffered from mental derangement and was taken to the asylum at Utica, at which institution he died, December 1, 1880, aged 41. His early decease was sincerely mourned by the congregation.

The Rev. William J. Stevenson, D. D., was his successor, who was transferred to the Troy Conference from Wilmington, Del., in 1880, and served the congre-

gation with high commendation for two years. His popularity as a preacher and a pastor brought him a pressing call from Harrisburg, Pa., to which city he went from Troy.

He was followed, in 1882, by the Rev. Ensign McClesney, Ph. D., whose excellent sermons and genial disposition obtained for him the high appreciation of the congregation and a host of admiring friends, who much regretted his leaving the society, in 1884, when he was transferred to the New York Conference. During his pastorate the erection of the present stone chapel was begun. The laying of the corner-stone took place on Tuesday afternoon, May 30, 1882. Addresses were delivered by the pastor and by the Rev. William J. Stevenson, D. D.; the latter laying the corner-stone. The dedicatory services, on Thursday afternoon, March 29, 1883, were opened by prayer by the Rev. Fred. Widmer. An address was delivered by the Rev. Henry A. Starks, which was followed by the dedicatory address of the Rev. William J. Stevenson, D. D.

The next pastor of the State Street Church was the Rev. J. E. C. Sawyer, whose constant care and thoughtful sermons will long bear good fruit in the vineyard in which he so commendably labored from 1885 to 1888. His successor, the Rev. George W. Brown, was appointed to the charge on April 16, 1888. His former popularity in it as an excellent preacher and a much-loved pastor, not only made his welcome to the society one of affection, but it also presages the

blessed work he will accomplish should the blessings of health and life be continued him.

MINISTERS FROM STATE STREET CHURCH.

Not a few gifted and holy men have gone forth from the State Street society to become revered and distinguished standard-bearers of the Cross : James C. Bon-tecou, Wright Hazen and Merritt Bates, admitted into the ministry, in 1827, by the New York Conference ; James B. Houghtaling, admitted by the New York Conference, in 1828, who served the Troy Conference as secretary, from its organization until 1852, when his health would no longer permit him to perform the duties of that responsible office ; F. G. Hibbard, admitted by the New York Conference, in 1830 ; William F. Hurd and Asa G. Hand, admitted by it in 1831 ; James Caughey, admitted by the New York Conference, in 1832, who afterward became a highly successful evangelist and was greatly blessed in his remarkable revival work on both sides of the Atlantic ; Philetus Green, admitted by the New England Conference, in 1833 ; Moses L. Scudder, admitted by the New England Conference, in 1837, who filled many prominent positions in the New England states and in this state, and was the author of several excellent works. I may further mention the names of Orrin Pier, H. Robinson, James Hulme, William McComber, John Luccook, Coles R. Wilkins, Horace B. Knight, Daniel Mason, Robert Patterson, and Thomas A. Griffin. The last two are active members of the Troy Conference and are doing admirable service for the

master. The last named minister has occupied the highest office in the gift of the conference, that of presiding elder, and was a member of the General Conference. Henry A. Starks and Daniel Marvin, jr., also went out from the State Street society and are now zealous and accomplished ministers. From the society also P. R. Hawxhurst and Charlton T. Lewis, of the Troy University, went forth into the world's great arena.

One of the noblest and most distinguished of the Methodist ministers who have labored in Troy was the Rev. Erastus Wentworth, D. D., who was licensed to preach in 1840. As a teacher in Gouverneur Wesleyan Seminary and the Troy Conference Academy, as a professor of natural sciences in Dickinson College, as president of the McKendree College, as a missionary in China, as the editor of the *Ladies' Repository*, as a member of the committee on the revision of the Hymnal, as a magazine and newspaper writer, as a literary reviewer, as a friend, a pastor, and a preacher, his many qualifications, force of character, and largeness of heart gave him that individual distinction which will ever honor his name and endear his memory. When he died at Sandy Hill, on May 25, 1886, he had reached the ripe age of seventy-three years. It was well said of him that he was "a genius, and had the brilliancy, the moods, the versatility, and the eccentricity which are popularly and with comparatively few exceptions, properly connected with the idea of genius." The day before his death he dictated a note in which

he says: "I am very sick; willing to live if it be God's will." The last word he whispered was "rest."

REUBEN PECKHAM.

The death of Reuben Peckham, on Friday morning, January 14, 1887, at his residence, No. 102 Third Street, deprived the State Street society of one of its most active, honored, and godly members. He became connected with it in 1834, and from that time filled all the offices held by its laymen. Benevolent in his gifts, charitable in his opinions, exemplary in his life, he was a Methodist without reproach, loved, and remembered by all who knew him. The first of his Quaker ancestors who settled in America were colonists in Rhode Island. Samuel Peckham, his father, moved thence to Dutchess County, in this state, before the Revolutionary war. Later he changed his residence to Pittstown, in Rensselaer County, where Reuben Peckham was born, February 25, 1812. At the age of eighteen years he was employed by Valentine and Daniel Marvin, dry-goods merchants, in Troy. Subsequently he went to Utica and served as a clerk in the store of his brother, John S. Peckham. On his return to Troy, in 1836, he entered into partnership with John G. Buswell, under the name of Buswell & Peckham, stove manufacturers. On the dissolution of the firm, in 1841, he removed to New York and there engaged in the lumber business as a member of the firm of Wall & Peckham. Returning to Troy, he purchased, April 1, 1850, the interest of Alvin Williams, a member of the firm of Manning & Howland

(William H. Manning, Gardner Howland, and Alvin Williams), which, in 1846, erected the Mount Ida Mill, and there began the manufacture of manilla paper. On Reuben Peckham's admission to the firm it took the name of Manning & Peckham, by which name the business was conducted when he died.

ELIZABETH HILLMAN.

Before passing to the history of the eight churches in the city, which sprang into existence from the State Street society, it would be well to glance briefly at several noteworthy occurrences in the lives of two holy women whose souls were filled with the spirit of the Saviour of men.

One of the most touching incidents illustrative of the sanctifying power of God's grace and the Christian fortitude of a pious woman, I may here relate as a tribute to the memory of a much-loved relative and an estimable member of the State Street and Congress Street societies, Miss Elizabeth Hillman, familiarly called Aunt Betsey Hillman, who was well-known to all its people as an earnest Christian and a zealous worker in the Lord's vineyard. During revivals she frequently gave evidence of her joyous exaltation of soul with loud shouts of praise and hallelujahs. On Tuesday evening, July 27, 1852, while present at a prayer-meeting held at the residence of Noah Clapp, a member of the State Street Church, she led in prayer. One of the special favors which she solicited of the Great Ruler and Disposer of events was that when her work was done on earth she might be called

quickly to heaven, for she dreaded the pains of a prolonged illness.

On the following morning she took passage on the boat Henry Clay, plying between Albany and New York. On the way the boat began racing with another steamboat, the Armenia, on the opposition line. The excited passengers became greatly alarmed for their safety. A young woman from Albany was much frightened and Miss Hillman, in her endeavors to calm her apprehensions, spoke to her about the salvation of her soul. Discovering that she had not yet accepted Christ as her Saviour, and was wholly unprepared to die, Aunt Betsy urged her to give her heart to God. This she promised to do, if she should be permitted to get off the boat alive. Shortly afterward the boat was discovered to be on fire, and was steered toward the shore. In attempting to save their lives about fifty of the passengers were burned or drowned. The young woman and Miss Hillman, in seeking a way of escape, were compelled to decide which one of the two should perish on board the burning boat. Aunt Betsy at once urged her dismayed and sorely-distressed companion to leave her, saying : " I am prepared to die, and you are not." The young woman fortunately escaped and afterward obtained that peace of soul, of which she delighted to speak when tearfully telling of the noble unselfishness of the Christian woman who went to Heaven in a bright mantle of flame. Her age was fifty-seven. Her body was brought home by her brother Jacob, who was with her, and her funeral

services were held in the Congress Street M. E. Church. The Rev. Ephraim Goss preached her funeral sermon.

ANN CHAPEL.

For many years among the members of the State Street Church, Ann Chapel was well known for her saintly character. She afterward joined the Congress Street Church, and was a member of my class. When a little girl in England, the great founder of our church, John Wesley, had placed his hands on her head and given her his blessing. I had frequently visited the aged pilgrim and had often prayed with her. When she was taken with her last illness, about the year 1861, I was suddenly impressed by a sense of duty to visit her. Leaving my business abruptly, I hastened to her dwelling and found her lying in bed in a clean and tidy room. Going to the bedside, I inquired how Jesus appeared to her then as a Saviour. Her face beamed with heavenly light as she began to recite,

“Jesus, lover of my soul.”

When she had said, “Let me,” in the second line of the stanza, her voice failed to give utterance to the succeeding words. Seeing her emotion, I cheerfully said to her, “Sister Chapel, I have always had a great reverence for John Wesley, and I have a picture of his death-bed hanging in my room at home. Knowing that he blessed you, when you were a little girl in England, I wish that you would place your hand on my head and give me your blessing, after I have prayed with you.” After my prayer, I leaned over

on the bed and she laid her emaciated hand on my head, and said, "Yes, a thousand blessings on your head. God bless you." O how the glory of that blessing seemed to come down upon me! It seemed to me that I had never been so blessed in all my life. I left her room about noon, and at sunset she entered the haven of heavenly rest where there is no night nor darkness. Although I have never had the imposed hands of a bishop on my head, I have always felt no little peace and happiness in having had the blessing of Ann Chapel, as a connecting link with the blessing of John Wesley.

THOMAS ARCHIBALD.

One of the venerable and active members of the State Street Church was Thomas Archibald, who, about the year 1820, became a class-leader in the society. He was licensed to exhort and afterwards to preach. He was an intimate acquaintance of the writer when still a boy. His class was accustomed to meet in the small, frame school-house, which stood on Fifth Street, east of the old wooden church. Frequently during revival meetings the services of the class were of such an interesting character that not a few of the members would lose their strength, and when the services in the church began some persons would be left in the school-room in charge of them, until they had recovered their strength. From Thomas Archibald's class the Revs. Wright Hazen, Merritt Bates, James C. Bontecou, and Philetus Green, went into the Methodist ministry. This information was furnished by his

excellent wife who is still living. She is a sister of E. A. Burrows, and the mother of J. C. Archibald. She also informed the writer that in those days, if any member of the society were absent from the class-meetings four consecutive times, he or she was dealt with for neglect of duty.



PAWLING AVENUE CHURCH.

The first Methodist meeting-house at Albia, in the fifth ward of the city, was erected by the trustees of the State Street society, for the purpose of providing its members there with a convenient place for hearing preaching and for holding prayer-meetings, when they were precluded from attending religious services at the State Street Church. On August 15, 1826, the trustees appointed John Usher, Barney Weatherwax, and Caleb Knight "a committee of superintendence to the building of a Methodist meeting-house in the village of Albia for the use of the members." In 1829, the Rev. John Tackaberry, who had been appointed by the conference to assist the Rev. Samuel Merwin, pastor of the State Street society, statedly preached in the new meeting-house at Albia. In 1830, the Rev. Abiathar M. Osbon, assisting the Rev. John B. Stratton, also statedly preached there. In 1831, the Rev. Abiathar M. Osbon was appointed by conference to take charge of the Albia society. In 1853, the Rev.



PAWLING AVENUE (ALBIA) M. E. CHURCH.

Aaron Hall was appointed to take charge of Levings Chapel and the Albia society, which two were under the same pastor until 1861, when the Rev. L. Barber was appointed to Albia. In the following year no appointment was made for Albia, but Rev. G. H. Gregory supplied the pulpit. In 1863, the Rev. W. H. Hughes was sent to the society, which had then one hundred and twenty-two members. In 1868, the society was designated by the name of the Pawling Avenue Methodist Episcopal Church. The stone tablet in the front wall of the church bears this inscription: "Erected A. D. 1827. Rebuilt A. D. 1858." The present membership of the church is 166.



FIFTH AVENUE (NORTH SECOND ST.) CHURCH.

The expediency of taking advantage of the growth of the city northward of Grand Division Street, and of having a church in which the seats were free, caused the State Street society to give consideration to the project of providing a place of worship in the north part of Troy. On May 23, 1831, the Quarterly Conference appointed a committee, Eli Townsend, Stephen Monroe and William C. Urena, "to provide a place for preaching somewhere in the bounds of the fourth ward." On August 8, that year, the committee reported "that the only place to be had" was "the dwelling-house" of Stephen Monroe. A committee of five persons, William W. Whipple, Eli Townsend, Stephen Andres, Daniel Marvin, jr., and Independence Starks, was then appointed "to provide a place or places for meetings in the first and fourth wards" of the city. Considering that the lot on the northeast corner of North Second and Jacob streets would be an eligible site for a church, Eli Townsend, James

Wallace, and Jefferson Gardner, on August 13, that year, privately purchased the plot for \$1,500, and determined to hold the ground in their possession until the State Street society should take proper action in the matter. On the evening of that day, the trustees of the State Street society resolved that a subscription should be "circulated throughout the City of Troy and elsewhere for the purpose of building a Methodist Episcopal Church in the fourth ward" of the city "with free seats." On May 12, 1832, they voted to buy the lot "owned by Eli Townsend and others, opposite Lawyer Ross' house," and on March 18, 1833, appointed Eli Townsend and Zina P. Egleston to purchase the property "at the price of \$1,500 and the expenses" which had accrued thereon since the lot was bought by its three owners from Latham Cornell. On June 14, 1834, the trustees resolved to proceed with the building of the church according to the plan furnished them by G. & H. Landon, and appointed Zina P. Egleston, Thomas L. Ostrom, and Jesse Anthony, a committee "to take the supervision of the building" of the church, and "to make contracts for the same." In furnishing the audience room, the trustees voted on August 21, 1835, to put moreen curtains "in the rear of the pulpit." The building was a brick structure with a basement. As soon as the rooms in the basement were finished, they were used for prayer and other meetings, and by the Sunday-school, which had been organized on June 2, that year, in Miss Annie Manwarring's school-room on

the west side of North Second Street, between Federal and Jacob streets. On Sunday afternoon, August 30, Bishop Elijah Hedding dedicated the church.

DIVISION OF THE PROPERTY.

To become an incorporated body, the congregation on October 12, 1835, elected Eli Townsend, Jesse Anthony, John W. Mackey, John Wright, and Zina P. Egleston, trustees of "the North Second Street Methodist Episcopal Church of the City of Troy." On January 16, 1836, the trustees of the State Street Church agreed to divide the property of the society between the congregations. The society was then encumbered with a debt of \$9,675.97, which had been made by the building of the North Second Street Church. The State Street congregation agreed to assume the payment of \$5,338.53 of the debt, and the North Second Street the remainder—\$4,337.44. Under this arrangement, by an order of the Chancellor of the State of New York, the trustees of the State Street Church, or "the Methodist Episcopal Church of Troy," deeded to the trustees of the North Second Street society the lot and church on the northeast corner of North Second and Jacob streets. The Rev. Samuel D. Ferguson preached to the congregation from 1835 to 1836. The first pastor of the church, the Rev. Charles Sherman, took charge of the society in 1836. During the second pastorate, in 1843-44, his health failed him, and he died, March 10, 1844. He was succeeded, in 1838, by the Rev. P. C. Oakley. In 1839, the Rev. Noah Levings was appointed the pastor of the society.



FIFTH AVENUE (NORTH 2d ST.) M. E. CHURCH.

On February 7, 1840, he wrote to the editors of the *Christian Advocate and Journal*: "The Lord is carrying on a blessed revival of religion in the North Second Street Church in this city. It has been in progress since the new year commenced. * * * The work has taken a deep hold of the public mind, and has resulted in the conversion of 60 or 70 souls. Among them are several heads of families, and a number of North River captains, who acknowledged when they set out that they had been beating down the Gulf of Destruction by far too long, and that they had resolved to 'down helm and come about.' They are now got under way for Heaven, with a fine breeze and a fair prospect of landing in glory."

On March 13, that year, he again wrote: "The good work is still in progress. * * * We have received 160, and others are expected to join soon." During the pastorate of the Rev. H. L. Starks, several gracious revivals blessed his labors. On November 28, 1841, he wrote to the editors of the *Christian Advocate and Journal*: "Upward of 30 have been converted within the last two and a half months; 36 have united with us on trial, and 8 were at the altar last Sabbath evening."

On the 6th of April following, he thus wrote of another work of grace: "During the past winter God has very graciously favored us with an outpouring of his Spirit. * * * Upward of 80 have been converted. About 60 have joined the church."

The next pastor, the Rev. Merritt Bates, also was

blessed in this field, and wrote on February 20, 1843 : " A protracted meeting has been in progress in the North Second Street M. E. Church for several weeks past, and 211 have been received on probation since it commenced."

On January 26, 1846, the Rev. S. L. Stillman wrote to the leading church paper : " The work is gloriously prosperous among us in the North Second Street Church. More than fifty persons have recently signified their desire to flee from the wrath to come and to be saved from their sins. Between thirty and forty, including several of the choir and their leader, have been converted within the last two weeks, and about thirty have given their names, and pledged themselves to travel with us to the heavenly rest."

The following interesting incidents were communicated by the Rev. James H. Darrow, on June 24, 1848, to the editors of the *Christian Advocate and Journal* :

" I am happy to inform you that choir singing is abolished in the North Second Street M. E. Church in this city. I wish you could worship with us once, and witness the soul-stirring melody made by hundreds of spiritual songsters. I have inquired diligently and cannot find one person who is dissatisfied with the change. I have never heard of a similar change in any other church that was the cause of dissatisfaction, while, on the other hand, I never knew of choir-singing being adopted in a church without causing more or less dissatisfaction ; and, I may add, animosities,

strifes, bickerings, jealousies, and the like, have been generally the fruit. We are in the midst of a revival."

The erection of a new church edifice was first discussed by the trustees of the society on April 4, 1854. At their next meeting, a week later, they resolved to build the church on the site of the first structure. While the new church was building, the society worshipped in the Tabernacle, or old Fourth Presbyterian Church, on the northwest corner of Elbow (Fulton), and Fifth streets. The new house of worship was dedicated by Bishop Janes on Friday, December 29, 1854. The society's present membership is 566.

By a resolution of the Board of Trustees, passed on Thursday evening, February 9, 1888, the name of the society was changed to that of the Fifth Avenue Methodist Episcopal Church of Troy, in consequence of North Second Street being changed to Fifth Avenue by the Common Council of the city.

The Troy Conference has held five of its annual sessions in the churches of the society: May 31, 1843; May 9, 1855; April 12, 1871; April 19, 1882; and April 11, 1888.

The following members of the society became ministers of the Methodist and other churches: James B. Wood, James Lemon, Charles S. Harrower, Gilbert D. Gregory, Walton W. Battershall, George A. Hall, George Woodworth, Ibra Cannon, and Marvin R. Vincent.

LEVINGS CHURCH.

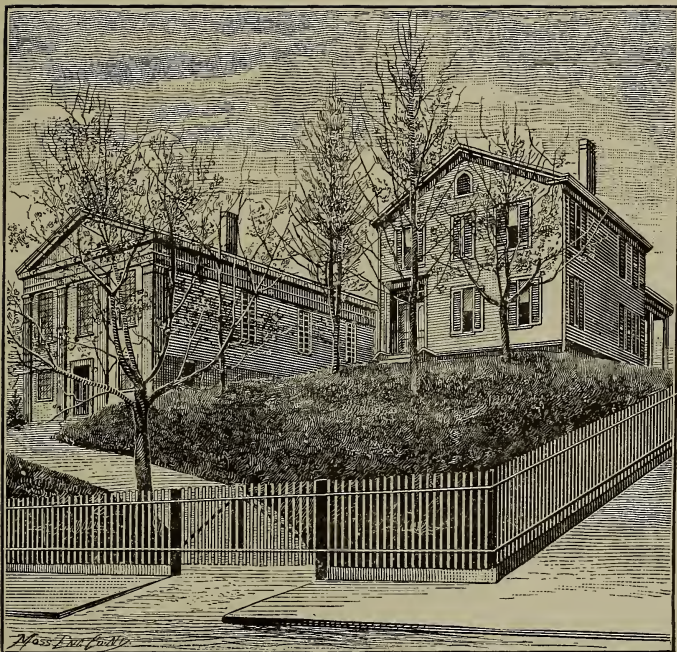
A number of persons, designating themselves members of the Fourth Methodist Episcopal Church in Troy, held a meeting on September 24, 1838, at their usual place of divine worship at the Nail Works, for the purpose of organizing a Methodist society, and there elected Stephen Frank, William Stewart, Charles Dibble, Joseph Carlin, and Philip Hogle "trustees of Levings Chapel in the city of Troy." The society erected a house of worship in 1850. The Rev. J. W. Belknap was appointed, in 1851, to take charge of the society and that of the Third Street Methodist Episcopal Church. He was succeeded, in 1852, by the Rev. Tobias Spicer, who was appointed pastor of the Levings Chapel society. Speaking of his appointment he observes : "My labors this year were mostly in South Troy, where we had a feeble society, which had lately built a new church. In 1853, the Rev. Aaron Hall had the appointment to Levings Chapel and Albion. In 1861, the two societies had separate appoint-

ments, the Rev. S. P. Williams receiving that of Levings Chapel. During the second year of his pastorate the number of the members of the society was one hundred and forty. In 1888, the number of members was two hundred and twelve.

Some years ago the Quarterly Conference passed a resolution changing the name of Levings Chapel to that of Levings Church, and since that time the society has been recognized by that name, although the corporate name, Levings Chapel, has not been changed.

The following persons, who were members of this society, entered the Methodist ministry: William H. Smith and Samuel A. Kirkbride.





LEVINGS CHURCH AND PARSONAGE.

THIRD STREET CHURCH.

The origin of the Third Street Methodist Episcopal Church can be traced to a statement made by William Barrett, a class-leader of the State Street Church, at the leaders' meeting held on May 2, 1842. There speaking of the prospect of advancing the cause of Methodism in South Troy, he suggested the suitability of the house belonging to him in that part of the city for preaching. In the spring of 1843, Daniel Hudson moved from the northern part of Troy, where he had been superintendent of a Methodist Sunday-school, to the southern part, in the vicinity of the house of William Barrett, in which, from time to time, prayer-meetings had been held. A class was then formed and Daniel Hudson was chosen as its leader. At the leaders' meeting, held at the State Street Church, on July 3, 1843, Gardner Landon, Valentine Marvin, George Christie, Nathan Taylor, and William Barrett were appointed a committee to take into consideration the propriety of securing lots in South Troy and of

erecting a church on them. On December 4, 1843, a resolution was passed by the class-leaders and stewards of the State Street Church to pay William Barrett \$15 for the use of his house until May 1, 1844, for preaching, prayer-meetings, and a Sunday-school. Another resolution was passed, under which George Christie, Gardner Landon, William Barrett, and E. S. Brainard, were appointed a committee to circulate a subscription paper for the purpose of raising money to build a church in South Troy. On March 4, 1844, William Barrett and Daniel Hudson stated at a meeting of the class-leaders and stewards of the State Street Church that the people of the South Troy class preferred to build a church themselves, to elect their own trustees, to hold the deeds of the property, and to have no connection with the State Street Church. On March 29, that year, George Christie, Joseph Carlin, William Barrett, Daniel Hudson, and Enoch Hunt were elected trustees of "the Third Street Methodist Episcopal Society of the City of Troy," three of them being members of State Street Church. In October, that year, the Sunday-school was organized, with Daniel Hudson as male superintendent, and Miss Olive Richards female superintendent, William Barrett secretary and librarian, and fifteen teachers. In 1845, a lot on the northeast corner of Third and Monroe streets was purchased by the society. The Rev. O. Emerson was appointed to the Third Street Church, in 1846. The number of members, probably, did not exceed thirty, and that of the Sunday-school seventy-five. It is

related that while the church was building, the Rev. O. Emerson once preached from the steps of the edifice. In 1847, the Rev. E. Noble was appointed to the Third and Congress street churches. On December 25, Christmas day, that year, the church was dedicated by the Rev. Charles Pitman, D. D. The frame building was one story in height. Although, in 1849, the Rev. A. A. Farr was appointed to the Third and Congress street churches, the Rev. Lorenzo Marshall, then just graduated from college, supplied the pulpit of the society. In 1850, the society had fifty members and fourteen probationers. That year the society became a separate charge, and the Rev. Cornelius R. Ford was appointed its pastor. In 1851, the Rev. J. W. Belknap was appointed to the Third Street Church and Levings Chapel, but in the following year was given charge of the Third Street society. During the three years' pastorate of the Rev. M. A. Senter, 1868-1870, the society's membership was considerably augmented. The earnest pastor, assisted by the Troy Praying Band, inaugurated "a marked and wide-spread revival," which resulted in the conversion of fifty-eight persons. In 1870, Joseph Hillman obtained a gift of \$500 to the society by selling certain property belonging to I. Townsend Burden. In 1873, the church was enlarged by the construction of a lower story of brick, on which the wooden structure of the first edifice was placed; the society worshipping meanwhile in the South Troy Baptist Chapel. In 1877, the circumstances of the society were so adverse that no appointment was made



THIRD STREET M. E. CHURCH.

to supply its pulpit. It is said of the office of superintendent of the Sunday-school, "there was at this time no man in the church who could, or would, accept this office, until Thomas W. Goring, an Episcopalian in name, not converted in heart, who, rather than see the school die, allowed himself to be elected superintendent of the school. Not feeling able to open the school with prayer, he at first called upon the older sisters of the church to pray." It is further related, that had it not been "for him and the school" the society "would have been blotted out." Supplies for the pulpit were frequently obtained from the local ministry and occasionally the pastors of the other denominations would preach to the society and bury the dead. In the spring of 1879, the name of the church was changed to that of Wesley Chapel, and the society united with that of the State Street Church. In May, 1879, Daniel Klock, jr., succeeded Thomas W. Goring as superintendent of the Sunday-school. From 1880 to 1884, the society does not appear by name in the minutes of the Troy Conference, it being included in State Street Church. In the spring of 1884, the society having been reorganized by the zealous efforts of Daniel Klock, jr., the efficient superintendent of the Sunday-school, the Rev. E. H. Brown was sent by the conference to the church. About thirty members came from other churches and twenty-one probationers were added. The Sunday-school had then about seventeen officers and teachers and seventy-five scholars. In 1886, the name of the

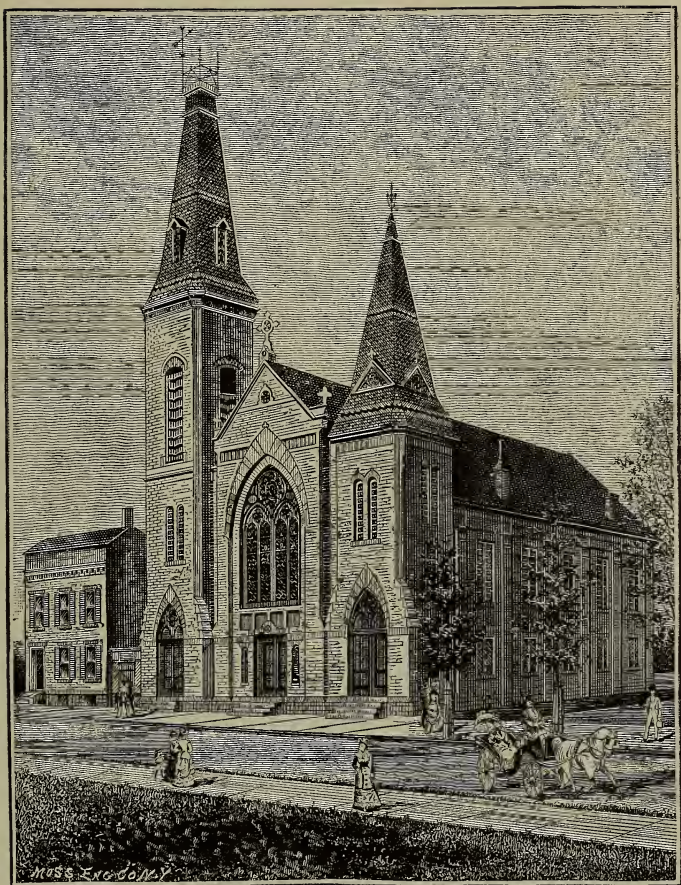
society, the Third Street Methodist Episcopal Society was revived, and that of Wesley Chapel discarded.

Under the successful management of its able superintendent, Daniel Klock, jr., the Sunday-school at the beginning of the year 1888 had 224 members, including officers and teachers; the average attendance being 151. In consequence of the smallness of the Sunday-school room, an enlargement of it has been made recently to provide better accommodations for the increased number of scholars. The members of the church now number 116.



TRINITY CHURCH.

The circumstances attending the organization of Trinity Church are briefly detailed in the first records of the society. "The Methodist Episcopal Church in Congress Street, Troy, N. Y., was organized in the month of October, 1846, in the following manner: Several persons from the State Street Methodist Episcopal Church, and the North Second Methodist Episcopal Church, came with certificates from the pastors of those churches to Rev. Oliver Emerson, pastor of the Third Street Church, and wished to come under his care and to be formed into a class to meet in Congress Street, Ida Hill. They were received and a class was formed under the care of Stephen Monroe and William H. Robbins." The members of this class who had been holding prayer-meetings and worshipping at the residence of Isaac Hillman, No. 188 Congress Street many years, met there on October 28, that year, and elected Isaac Hillman, Jonathan T. Williams, William H. Robbins, Stephen Monroe, and



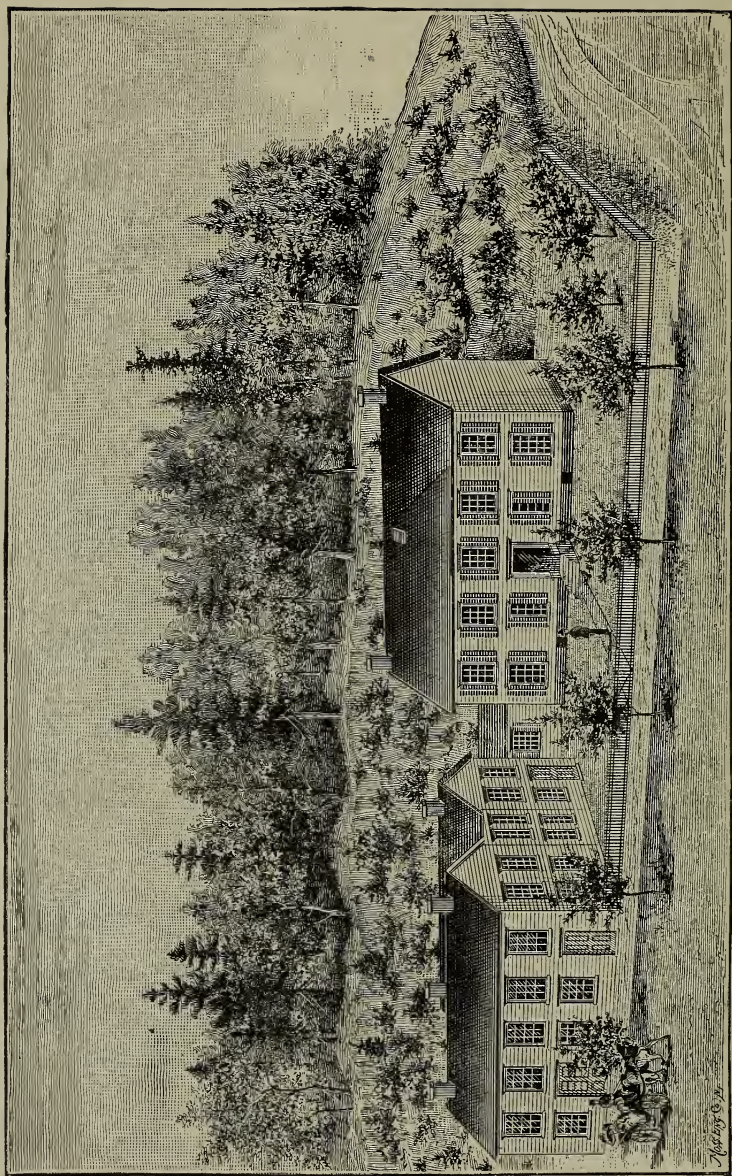
TRINITY M. E. CHURCH.

(Formerly Congress Street M. E. Church.)

James N. Austin, trustees of the "Congress Street Methodist Episcopal Church." During the first six months of its existence, the society had a rapid growth and about fifty persons, converted at its meetings, were received as probationers. In 1847, at the close of the Rev. Oliver Emerson's pastorate of the Third Street Methodist Episcopal Church, the Rev. Edward Noble was appointed to the Third Street and Congress Street churches. In June, that year, an old blacksmith-shop, a wooden building, on the south side of Congress Street, at its intersection with Ferry Street, was reconstructed for a house of worship, which was thereafter familiarly called the "Hemlock Church," On its completion, the Sunday-school of the society, organized at that time, began holding its sessions in the new meeting-house. The small building proving inadequate for the uses of the congregation, the society determined to build a larger edifice of brick, and purchased the site of the present church, on the north side of Thirteenth Street, near its intersection with Congress Street. This change of location was so unsatisfactory to William H. Robbins, and a number of the members, that they withdrew from the society and organized another, which they denominated the "True Wesleyan Church," and some time afterward erected a brick house of worship on the site of the Hemlock Church. Notwithstanding this secession, the Congress Street society began the erection of an attractive church. The structure would have been smaller in its dimensions and of less capacity, had not Isaac Hillman, who assisted in the measuring of the

foundation lines, added five more feet to the width and ten more to the depth of the ground plan than the trustees had voted. The increased expense of constructing the building according to these measurements was paid by subscriptions obtained by Mr. Hillman for that purpose.

The organization of the Congress Street Church may be traced to a prayer-meeting first held about the year 1832, and subsequently twice a week, on Sunday afternoons and Friday evenings, at the house of Isaac Hillman, standing a short distance east of the site of the Hemlock Church on Congress Street. It was afterward asserted that more souls had been converted at those prayer-meetings than in the State Street Church, while they were held. Frequently the interest in the Sunday afternoon prayer-meeting would become so great that they would be continued until late in the evening. Committees were several times appointed by the Official Board of the State Street Church to take charge of the prayer-meetings on Sunday afternoons in order to have them close before the evening services began at the church. It is related that the members of these committees would become so interested and blessed themselves while attending them that they would forget to discharge the duty imposed upon them of closing the meetings at the time designated. Finally William W. Whipple, a self-possessed and very orderly man, a member of the Official Board, was selected and instructed to have the prayer-meeting closed before the evening services at



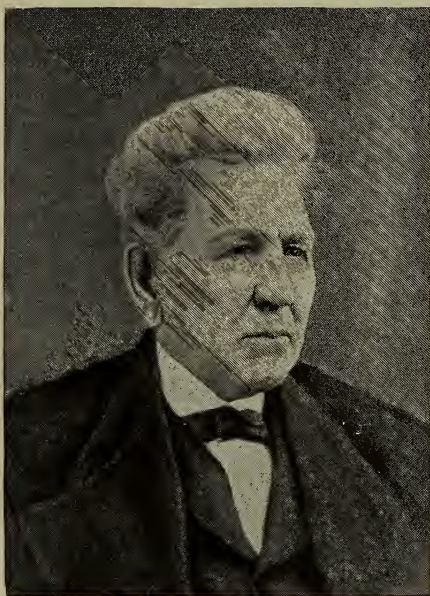
RESIDENCE OF ISAAC HILLMAN, 1832.

the church. He returned from his mission convinced that much good was accomplished by the prayer-meeting held on Sunday afternoon, and said to the members of the Official Board that "they must be careful how they put their hands on that prayer-meeting, because more souls were converted there than in the whole church beside." In fact those prayer-meetings were great feeders to the church.

ISAAC HILLMAN SAVED AT SEA.

A most striking and memorable incident I may here relate to illustrate the value and importance of prayer, and the Friday night prayer-meetings. About the year 1835, Isaac Hillman, the writer's father, intending to go on business to New Orleans, before starting on so long and perilous a journey, as it was in those days, requested that prayers might be offered in the meetings for his health and safe return. They were promised him, as were the prayers of the pastor, the Rev. Truman Seymour. He took passage at New York in the ship *Lewis Cass*. Shortly after getting out at sea, a severe gale was encountered which continued with great violence for nine days. When off the Bahama Islands, in a most dangerous part of the Atlantic, the captain of the vessel perceiving that the ship could not much longer be kept from going to pieces, gave up all hope of saving the vessel, and ordered the passengers to be prepared for the small boats. Speaking of his feelings at that time, Mr. Hillman afterward remarked, "I looked out upon the tumultuous waves which madly tossed the unmanageable ship this

way and that way, and said to myself, 'Well, the sea will be my grave; thank God I am ready!' But just then the thought occurred to me, 'Why, to-night is Friday night, and there is a prayer-meeting at my house, and the brethren are praying for me.' I went down into the cabin, and instead of preparing to leave the ship as I had been ordered, I fell on my knees and began to pray. It was not long before I saw with the eyes of faith the sails filled with the wind from off the islands, and the imperiled vessel sailing away from the dangerous banks upon which we had been driving. I hastened on deck and crying out with a raised voice to attract the attention of the officers, crew, and passengers, I exclaimed, 'To-night is Friday night, and there is a prayer-meeting now holding at my house, a number of people are praying for me, and we shall be saved.' So confident was I of our safety that I went down into the cabin again and fell asleep. Near midnight the captain came down and calling me, said, 'Mr. Hillman, wake up, we are all safe.' Sure enough the wind had veered and the vessel had barely escaped shipwreck. I arose and went on deck and found the rejoicing passengers had been invited by the delighted captain to partake of some refreshments in honor of the safety of the ship and all on board. Filled with deep gratitude to God for his great goodness, I said to the assembled officers and passengers, 'Let us first return thanks to the Great Ruler for his delivering us from the dangers which have threatened us.' Not only did the captain but all the officers, some of whom had been



ISAAC HILLMAN.

exceedingly profane during the early part of the voyage, kneel with the rest of us while I offered to God our hearty thanks for his merciful dealings with us."

The corner-stone of the present brick church was laid in October, 1848. The building was dedicated on July 12, 1849, by the Rev. Bishop L. L. Hamline, of Ohio, who was assisted by the Rev. Bishop Elijah Hedding. The pews in the church were free, and since its erection no rentals for sittings have been imposed or collected. The whole cost of the site, building, and furniture, was \$6,199.84. The new church was indebted to Isaac Hillman and his sister Elizabeth, and also to Alvin Williams, who, together paid about one-half of the entire cost. The society had then one hundred and nine members and forty-two probationers. That year Alvin Williams, Joseph Hillman, Gardner Howland, George Christie, and A. D. Wilcox, became members of the society, giving it not only a strong financial support, but also the advantages of their religious experiences. In 1850, the society became an independent organization and that year the Troy Conference gave it the Rev. A. A. Farr, as pastor. In 1853, a well-appointed parsonage was erected on the west side of the church at an expenditure of \$2,876.48.

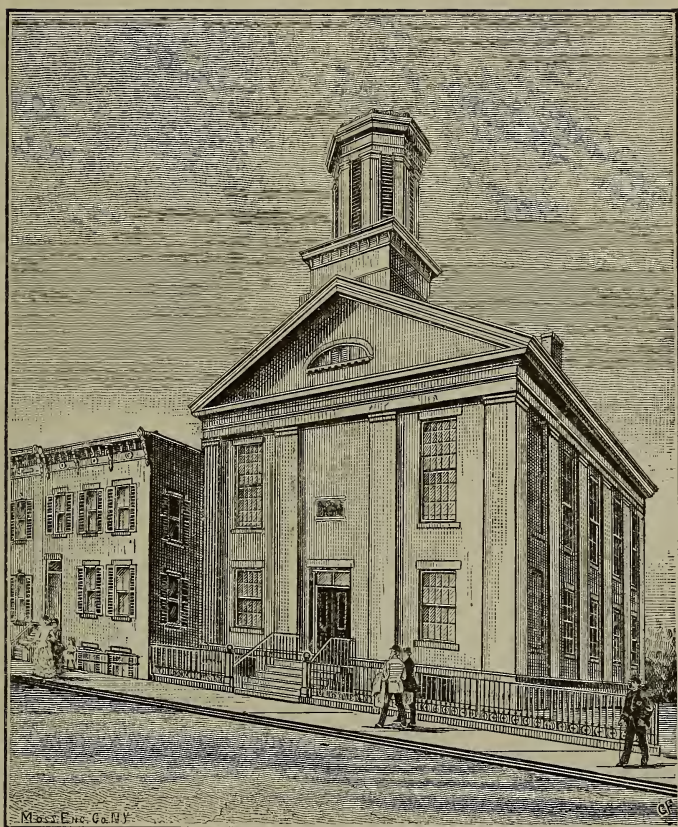
The church was enlarged in 1860, giving it sittings for two hundred more people. The building was then rededicated by the Rev. Bishop Matthew Simpson. Two years later, the Sunday-school rooms were enlarged at a cost of \$600. The expenses were met by the profits of an excursion from Troy to Saratoga

Springs, projected and arranged by the superintendent of the Sunday-school, Joseph Hillman. There were three trains, each composed of eighteen cars. The total receipts were about \$2,200 and the expenses \$1,400. The Rev. Bishop Simpson delivered an address. A company of singers from New York, the Tremaine family, gave a concert, and Dodsworth's Band from New York City, and Doring's from Troy, furnished the instrumental music. In 1880, the church was renovated and enlarged and attractively improved in appearance by the addition of corner towers and other architectural features, at a cost of \$14,084.94. The building was rededicated December 28, 1880.

From the society of this church have gone forth to preach the Gospel of the Lord Jesus Christ such eminent and worthy ministers as the Revs. Henry S. White, Fred. Widmer, John Pilkinton, Robert G. Adams, David B. Clark, H. C. Farrar, J. Wesley Heath, E. H. Dutcher, and E. Orville Howland. The present membership of the church is 482.

GRACE (VAIL AVENUE) CHURCH.

In 1843 there was a Methodist Sunday-school conducted in the northern part of the city of which Daniel Hudson was superintendent. In later years its sessions were held in the district school-house in the tenth ward, in Turner's Lane, now Glen Avenue. On March 15, 1852, a number of Methodists, worshipping in the school-house, elected there Titus Eddy, Oliver Boutwell, George Smith, Samuel G. Sargeant, E. R. Swasey, and Sylvester Cooper, trustees of the Methodist Episcopal Church in North Troy. In 1853, the society, then known as the Batestown Mission, and that of Green Island, had the Rev. John L. Cook as pastor. In 1854, Reuben Gregg was appointed to the Green Island and North Troy Mission; the two places reporting forty-six members. On May 15, that year, the name of the society was changed to that of the North Troy Methodist Episcopal Church. In 1858, the present church was erected, and on December 10, that year, it was dedicated. In 1867, the society took the name of the Vail Avenue Methodist Episcopal Church, and on Monday evening, April 2, 1888, it was changed to Grace Methodist Episcopal Church of Troy, N. Y. The present number of members of the society is 506.



GRACE (VAIL AVENUE) M. E. CHURCH.

FIRST GERMAN CHURCH.

Although Troy had from a very early date not a few German inhabitants, it was not until 1855 that an effort was made to form a religious society, composed exclusively of German people. At that time it was estimated that there were no less than 2500 Germans in the city. The first German minister, who undertook to form a German society of a religious denomination in Troy, was the Rev. Mr. Swartz, the pastor of the German Methodist Church in Albany, who in 1855 began to conduct religious services in a building on the northwest corner of First and Ferry streets. Some months later, the Rev. F. W. Dinger of the New York Conference continued these services in the True Wesleyan Methodist Episcopal Church, on the south side of Congress Street, at its intersection with Ferry Street. In that building, the First German Methodist Episcopal Church of Troy was organized, on July 25, 1857. On that day, the first quarterly conference, presided over by the Rev. John Sauter,



GERMAN M. E. CHURCH.

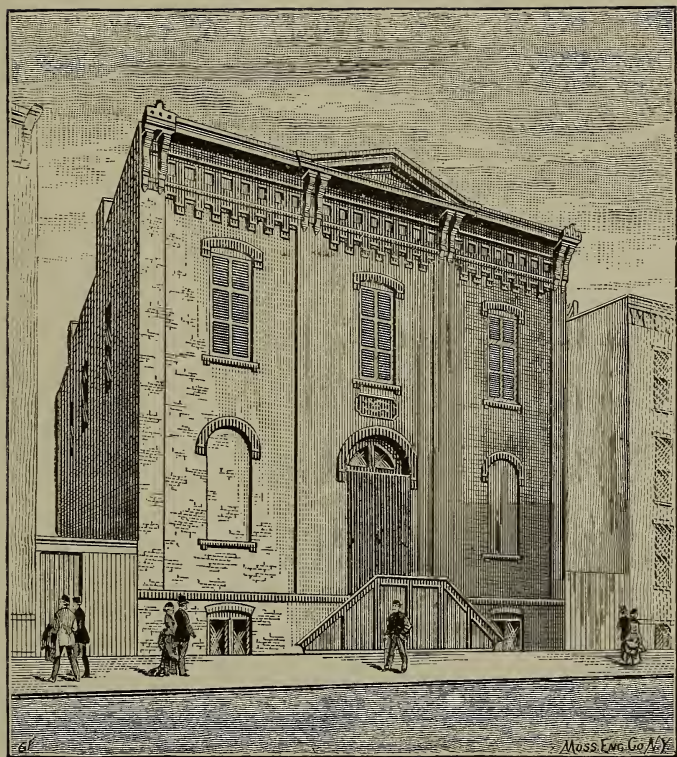
presiding elder, was held in the church. The following lay members attended the meeting: William Wackar, Christian Schaible, Henry Mabeus, John Eppele, and Albert Fischer. On August 16, 1858, Wendell Hess was licensed as a class leader and an exhorter, which positions he still holds. The Sunday-school was organized on April 20, 1856; William Mackar being elected superintendent; the school having four teachers and eleven scholars. The society was incorporated March 31, 1859, the articles being witnessed by Henry Lahann, Cooper Hart, Albert Fischer, and Godlove Xander, and sworn to before Joseph Hillman, commissioner of deeds. Shortly afterward the society purchased two lots on the northwest corner of Union and State streets for \$1,500. The buildings on the lots were destroyed in the great fire of May 10, 1862. The society having received through the action of conference, \$1,800 from the sale of the German Methodist Church property in Albany, was enabled to undertake the erection of the present house of worship on State Street. The brick church was dedicated on March 25, 1863, with appropriate services. The indebtedness of the society was paid in 1872, by the proceeds of a fair, which realized \$1,200, and \$800 was obtained by Mrs. Joseph Hillman from personal friends. In token of their appreciation of her generous efforts, the officers of the church presented to Mrs. Hillman at the church on Christmas day, 1872, a quarto German Bible and a silver cake basket. The society received support from

the East German Conference, until 1868, when it became self-sustaining. On May 2, 1868, the East German Conference held its annual session in the church; Bishop Scott presiding. At this meeting of the conference, the present pastor of the church, the Rev. William H. Kurth was ordained an elder. The church has had two local preachers; the Rev. Henry Groner, who resigned in 1878, and the Rev. Frederick Beiermeister, who was licensed in 1884. The present membership of the church is 141.



AFRICAN ZION CHURCH.

The origin of the African Zion Methodist Episcopal Church, is traceable to a class connected with the State Street Church, called "the colored class," which was led in 1830, by John Dungy, an intelligent and pious man of African descent, who in 1831 became the pastor of the small congregation of colored people, which that year was known as the African Methodist Church of Troy. In 1832 the society took the name of the Wesleyan Methodist Episcopal Zion Church of Troy. A small wooden dwelling, on Fifth Street, north of Liberty Street, was fitted for a house of worship for the congregation. In 1841, the society purchased a lot and building on Fifth Street, and altered the structure into a church. On February 23, 1842, William Meads, Jacob Brown, Lewis Butler, Littleton Becket, and Lewis Jones were elected trustees of the Wesleyan Methodist Zion Church of the city of Troy. The property was sold about the year 1863. In the spring of 1864, George Bristol purchased for the



A. M. E. ZION CHURCH.

congregation, the property on the east side of Seventh Street, between State Street and Broadway, the title of which was afterward conveyed to Joseph Hillman, Reuben Peckham, and Adam C. Fellows as trustees. On the resignation of A. C. Fellows, H. Clay Bascom, was elected his successor, and he in turn was succeeded by Henry C. Curtis. On the death of Reuben Peckham, Edward O. House was appointed to fill his place. On the brown stone tablet in the front wall of the brick building, in which the congregation worships, is inscribed: A. M. E. Zion Church, organized, A. D., 1832, erected A. D., 1865. The present membership is 79.



PROGRESS AND GROWTH.

The progress of Methodism in Troy can evidently be seen in the number of persons who from time to time represented the membership of the society or societies. During the first thirty years of the century, from 1800 to 1830, the increase of the membership was 1623. per cent., while the increase of the population of the place was only 963 per cent.; showing that that of the church was 660 per cent. greater than that of the village and city; for in 1816 Troy became a city. From 1830 to 1860 the increase of the society membership was 284 per cent. while the population of the city increased 340 per cent. indicating that the growth of the church did not equal that of the city. There were many reasons for this noticeable difference of growth. The most adverse as regards the prosperity of the society, during the second period were the personal disagreements, disputes, and delinquencies of certain members which led to church trials and arbitrations. The withdrawal of a prominent family

from the State Street society, if I may particularize, occasioned no little ill-feeling and had for a time a harmful effect upon the membership of the church.

One of the brightest and most popular young men of the church was, in 1838 and 1839, paying his addresses to one of the daughters of a leading officer of the church. From some source the latter obtained the information, which was false, that the young man was wild and unworthy of his daughter's society, whereupon her father informed him that he could not permit him to visit his house. Notwithstanding this prohibition, the pertinacious suitor found opportunities of seeing the young lady at other places. Learning this, her father said, "Daughter, I hear that you and your admirer still continue to meet each other." She replied, "Yes, we do father." Then said he, "You must leave my house; I disown you from this time forth." The young woman, it is related, put on her bonnet and shawl and started to go to the house of her sister. On her way thither, she called on her lover and told him what had happened. He was then a clerk. He went with her to the house of her sister, sent for the Rev. Stephen Remington, and was there married to her. One of the sons-in-law made the remark that if he were in her father's place he would horsewhip the minister who had performed the marriage service. This led to a church trial, and the son-in-law was expelled from the society. He appealed from the decision of the committee to the Quarterly Conference, which confirmed the action of the committee.

The society became so extremely partisan that when her uncle, who had taken offence, resigned the office of trustee, in June, 1839, the members elected the young man in his place. Considering that he was not rightfully elected, he would not consent to accept the office. Not only did the uncle and his wife withdraw from the church, but also the girl's father and mother. The girl's sister remained a member of the society until the day of her death, a few years ago. The young couple afterward removed to Cincinnati and there the young man became a wealthy merchant. It was at his residence that the Rev. Noah Levings, D.D., died on January 9, 1849.

THE SLAVERY QUESTION.

I may here refer to the change of opinion regarding the social status of such colored people as were slaves, to show the advanced views taken of it by some of the members of the State Street society. At a meeting of the Quarterly Conference held at the church, March 23, 1841, Gardner Landon offered the following preamble and resolutions :

“ *Whereas* we are taught by our holy religion that God has made of one blood all nations of men for to dwell on the face of the earth, and that He is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him, and

“ *Whereas*, every person who is in good and regular standing in the Methodist Episcopal Church is entitled to all the privileges and immunities of said church, and

“ *Whereas* the late General Conference, the representative head of the Methodist Episcopal Church in these United States, did pass a resolution to this effect, that it is inexpedient and unjustifiable to admit any colored person to testify against any white person in church trials in any of the states where the laws forbid them to testify in court of law, and have thereby deprived many of the members of said church of their Christian rights and duties, is at variance with the word of God, inasmuch as it makes the church a respecter of persons, therefore, resolved :

“ *First.* That we sympathize with those members who are deprived by said resolution of one of their dearest rights.

“ *Second.* That we cannot, as official members of the Methodist Episcopal Church, subscribe to the doctrine in said resolution without doing violence to our conscience.

“ *Third.* That this Quarterly Conference Meeting petition the Troy Annual Conference, at their next session, to take the resolution referred to in the preamble into their serious consideration, and use all the influence they possess as Methodist ministers to have said resolution rescinded at the next session of the General Conference.”

There was a marked hesitation shown by the members of the Quarterly Conference in acting upon the proposed resolutions, and it was not until February, 1842, that the first resolution was amended and adopted in this form : “ Resolved that we sympathize with them in their present circumstances.”

The Rev. Merritt Bates, while pastor of the North Second Street Church, during the years 1842-1843, preached a number of sermons in which he advanced some extreme views regarding the rights of slaves. The official board of the society, desiring to preserve the peace and unity of the church, requested him to be silent on the subject which was causing no little discord among the members, but he, with conscious rectitude, did not concede to the board the right of commanding him in the pulpit. His strong utterances respecting slavery caused a charge of misconduct to be brought against him, in the Troy Conference. The charge, however, was not, well sustained, and he was appointed to Rensselaerville, in Albany county, in 1844. He soon afterward withdrew from the Troy Conference and severed his connection with the Methodist Episcopal Church. With a number of the dissatisfied members of the North Second Street Church, and some from the other Methodist churches in the city, he formed, in 1844, a society which took the name of the True Wesleyan Methodist Church of Troy. The society for several years worshipped in a wooden building on the south side of Federal Street, between River and North Second streets, and then ceased to exist, most of its members returning to the Methodist societies to which they had previously belonged. His return to the Troy Conference, the manner of which was alike honorable to the conference and to himself, occurred in 1850. "For the following thirteen years in which he again fought 'in the lines,' he showed the tempered zeal of a

veteran, cheerfully accepting the full share of sacrifices incident to the itinerancy, and never shirking the part of danger."

The question of the rights of slaves and slaveholders connected with the Methodist Church, which had caused for a number of years not only acrimonious debate and no end of discussion in the different church societies, in the city and the church at large, led, in 1845, to that territorial partisanship which divided the Methodist church north and south. The question had its effect upon the growth of the church, in this city, and its membership was no doubt lessened by the controversies caused by it, during the second period now under review.

THE DOCTRINE OF HOLINESS.

I may also cite as another cause of the retarded growth of the church, in the second period, the changed view taken by people of the Wesleyan doctrine of holiness, one of the fundamental doctrines of the church. It came to be very unpopular and the preachers very seldom made it the subject of their sermons. Some of the younger preachers went so far as to declare that "Wesley was bosh." The decline of religious life in the State Street Church was such that the leaders, at their meeting in October, 1837, resolved: "In view of the present state of religion in our church and the importance of promoting holiness of heart and life among our members, and also of laboring for the conversion of sinners, that it is expedient and is now the special duty of the class-leaders

to visit each member of their respective classes and converse closely with them on the state of their souls, and to inquire into the state of religion and religious duty in their families, and to press upon them the duty of punctual attendance on public worship, or prayer and class-meetings, and of interesting themselves in the work of God." The Rev. John Clark, when presiding elder of the Troy district, in 1847, preached a sermon in the State Street Church in which there was so much false doctrine respecting holiness, as taught by the church, that the Rev. Jesse T. Peck and the Rev. Sanford Washburn arraigned him before the conference in Troy, in 1848, which received from him a promise not to preach again as he had upon the subject, whereupon his character passed. The seed sown by him in the State Street Church soon germinated, and the fruit was shortly afterward visible, for when anyone spoke at the social meetings, love-feasts, and the prayer-meetings, giving their experience of full sanctification, some opponent of the doctrine would arise and declare, "I never had any such experience when God converted me. He did it well, and I have no need to have it done over again," and such like expressions, so that such criticisms became very annoying to those who had experienced the blessings of perfect love. This was another thing which greatly influenced such members of the State Street society as Alvin Williams, Gardner Howland, George Bristol, George Christie, Isaac and Elizabeth Hillman, and also others from the North Second Street Church, to under-

take the erection of the Congress Street, now Trinity Church.

THE GREATEST REVIVAL IN TROY.

During the pastorate of the Rev. James Covell, jr., in 1844-45, at State Street Church, there was one of the most extensive revivals that was ever conducted in Troy. The meetings were largely attended; all the available standing space in the room was occupied; and the Rev. John Newland Maffitt, one of the most eloquent preachers ever occupying that pulpit or that of any other church, delivered nightly many impressive and edifying discourses. The Rev. James Covell, jr., became incapacitated by sickness, and the Rev. John W. Lindsay, then a young man recently graduated from a theological seminary, was engaged to take charge of the society. It is estimated that between four and five hundred persons were converted and that nearly three hundred of them became members of the State Street Church. The writer possesses the names of the latter, and a record of all those persons who were received into full connection, the number being one hundred and twenty-three. The others were either dropped, or they changed their place of residence, or died. This loss was not a consequence of any incomplete work of the revival. Among other causes was the change of pastors of the church, for it is a fact that a church loses more than fifty per cent. of its probationers, as is shown by *data* covering a period of fifteen years, ending January 1, 1874, drawn from the records of the Troy Conference.

Another cause for the loss, after the revival of 1845, lies in the fact that Mr. Maffitt did not make any effort to increase the higher life in the membership of the church. His converts were enlisted only in such work as secured the conversion of worldly persons, and his individual efforts were only directed to converting sinners outside of Zion. He was one of the best revival managers in that line I ever knew. It was with him that I obtained my first lessons in revival tactics. There were five persons, including myself, who became responsible for the payment of the money to be given for his services : Valentine Marvin, Reuben Peckham, Alvin Williams, Isaac Hillman, and myself. We paid him \$100 weekly for a period of eight weeks, and \$50 weekly for a second period of four weeks, making a total of \$1,000 for his twelve weeks' work. However, the returns of lectures delivered by him reduced the amount so much that our assessment was only twenty-three dollars each.

I may be pardoned if I here present a paragraph from his lecture on "Woman," to show the style of this famous preacher's rhetoric. He said in reference to women : "Fairer than the virgin rose, beautiful as an angel of light, she came forth from the hand of the Divine Architect and burst with a glorious brightness upon the ravished vision of man."

Not a few persons have attempted to imitate him in his revival work, but they have been less successful. We should study to improve ourselves, in order to be successful in revival work, and to adopt all proper

methods which will insure success, but it is not well to lay aside one's own individuality and to be servile imitators of others. It is not best to put on clothes which are too large or too small for us.

In 1832, the African Methodist Church was organized, and most of the colored-people members of the Methodist societies in the city joined that religious body.

On the organization of the German Methodist Church, in 1856, many German members of the other Methodist societies withdrew from them to unite with the German society.

THE THIRD PERIOD.

During the third period of twenty-seven years, from 1860 to 1887, the ratio of the increase of the membership of the Troy societies greatly exceeded the ratio of the increase of the population of the city, the augmentation of membership being 99 per cent. and that of the population only 65 per cent., being 34 per cent. in favor of the church. This noticeable growth, I think, was caused in the main by the general return to and recognition of the Wesleyan doctrine of holiness by the church. Nearly all the preachers now teach it, and make it the subject of their sermons as much as they do justification. The population of Troy, from 1800 to 1887, increased 5.416 per cent. The Methodist churches in the city increased 9.216 per cent., showing that the membership of the societies increased 3.800 per cent. more than the population during the period of 87 years.

I may here briefly mention some of the changes made in the manner of holding camp-meetings, which have annually brought many converts into membership with the different Methodist churches in the city. For many years the members of the various Methodist societies have devotedly attended these out-door services. At their termination, each of the churches began to hold camp-meeting love-feasts or camp-meeting prayer-meetings, as they were called, which often marked the beginning of a glorious revival season, extending sometimes through the fall and winter months.

A half century ago it was not unusual for each church to be represented at a camp meeting by as many people as would need the use of ten or more tents; a family tent being twelve by fifteen feet in dimensions; and a society tent, in which prayer-meetings were held, being still more spacious. Sometimes several families occupied the same tent. Its furniture embraced only such conveniences as were absolutely demanded by the occupants. The ridge-pole was supported by two end poles and a central one. A curtain hanging between the center and rear pole separated the sleeping places of the two sexes, which divisions were further secluded by another curtain suspended across the middle of the tent. A wide board was so placed between the front and middle pole, that by means of supporting pegs beneath the grooves at the ends touching the poles, it could serve as a table for the daily meals, or when

pushed higher, it could be used as a shelf. There was spread upon the floor of the sleeping sections an abundance of rye straw, on which bed ticks filled with straw, were placed together with such sheets, covers, and pillows, as were necessary for the comfortable repose, at night, of the inmates, who, on retiring, hung their garments across the cords on which the curtains were suspended.

As most of the food had been cooked at home, the culinary duties demanded but little time, and commonly they only included the boiling of coffee and brewing of tea, at the small fires built at the rear of the tent. Trunks, boxes, and packages, were usually stowed in the front division of the tent. The laws of the camp required that at each tent a bucket filled with water should always be in readiness for immediate use in case of accidental fires happening. A light was also to be kept burning in each tent during the night. The entire enclosure within the circle of tents around the preaching-stand was considered specially consecrated, for the time, to the service of God.

At the sound of a horn announcing the beginning of public worship, all persons on the grounds not necessarily detained in the care of their tents, were required to attend it, the men and boys sitting apart from the women and girls. During the services no person was permitted to stand on the seats, or to walk about the ground within the circle of tents. All public services ceased at ten o'clock at night, and the people remaining on the grounds were then to

retire to their tents. The first services of the day began about six o'clock, a morning prayer-meeting being held, either at the stand or in one or more of the church tents. At nine o'clock there was a love-feast, and at ten preaching, and then a short prayer-meeting. At two o'clock in the afternoon, another sermon was preached, after which followed a prayer-meeting. At night the services began at seven o'clock, when a third discourse was delivered. The services of the day then terminated with a prayer-meeting, usually at which there was much spiritual good accomplished by the earnest exhortations of the preachers and zealous laymen, whose earnest supplications at the throne of grace led many sinners to seek salvation and to obtain peace. The ministers conducting the camp-meetings were among the best of those having charges in Troy and in the neighboring places.

The first camp-meeting held in the present bounds of the Troy Conference, was the memorable one at Stillwater, in June, 1805. It continued four days. The only Methodist bishops then in America, the Rev. Francis Asbury and the Rev. Richard Whatcoat, took part in conducting its services. The presence and preaching of many Methodist ministers from Canada, Vermont, Massachusetts, Connecticut, New York, New Jersey, and other parts of the country, gave it an importance among the people of the Upper Hudson valley, which made it famous for many years thereafter. At its close the conference at

Ashgrove began its sessions. Since that time hundreds of camp-meetings have been held at different places now embraced in the districts of the Troy Conference. In the vicinity of Troy, those held in the towns of Watervliet, Clifton Park, Hoosick, Schaghticoke, Petersburg, Grafton, Poestenkill, Brunswick, Sandlake, and elsewhere, were largely attended by the members of the Methodist churches in the city. In 1850, and for a number of years thereafter, union camp-meetings of the churches in the Albany, Troy, and Saratoga districts, were held in Fitzgerald's Woods, on the line of the Rensselaer and Saratoga Railroad, two miles south of Mechanicville. At one of the camp-meetings held there, the plan of having boarding-tents on the grounds to accommodate the people attending the meeting, was first adopted. In 1854, when no little alarm was caused by the prevalence of cholera in Troy, Albany, and other places, many persons considered the holding of a camp-meeting that summer not only inadvisable but dangerous to those who should congregate in the woods. The writer's father, Isaac Hillman, earnestly advocated the spiritual as well as the physical benefits of such a meeting. One was held, which was well attended, and without any evidence of illness among the people collected on the grounds.

The manner of holding camp-meetings, as followed by the early Methodists in this part of the country, in time became objectionable to many of the best members of the city churches and plans began to

be discussed respecting the feasibility of conducting them in more acceptable ways.

Shortly after the camp-meeting held at Sandlake, in August, 1867, the first steps were taken to purchase land for a permanent site for a camp-meeting easily accessible to the people of Troy and the neighboring cities and villages, as well as those of the surrounding country. A visit made by the writer to Martha's Vinyard, in the summer of 1867, so deeply impressed him with the attractive features and noticeable conveniences of the camp-meeting grounds there, that he, on his return to Troy, undertook to interest a number of the prominent laymen of the Methodist churches in the city, in forming an association to purchase an eligible site for a camp-meeting, and to provide suitable accommodations, for the people attending the religious services held there. Fortunately his efforts were crowned with success, and the enterprise inaugurated by the passage of an act by the Legislature of the State of New York, constituting him and his associates the first trustees of the Round Lake Camp-meeting Association of the Methodist Episcopal Church of the Troy Conference. On May 4, 1868, Joseph Hillman was elected president of the association, Charles W. Pierce, vice-president, Edgar O. Howland, secretary, and George Bristol, treasurer. About forty acres of land, lying on the west side of Round Lake, in Saratoga County, nineteen miles north of Troy, were purchased by the association. The spacious wood that bordered the Rensselaer and Saratoga Railroad

was soon made sufficiently inviting, with different conveniences and improvements, to hold the first camp-meeting there, beginning on Tuesday, September 1, 1868, and continuing ten days. On Sunday, September 6, about eight thousand people were on the grounds. During the meeting more than fifty ministers were present, and at which thirty discourses were delivered. The success of this enterprise, and the subsequent meetings held on the Round Lake Camp-meeting grounds, are elsewhere adverted to in this work.

THE TROY PRAYING BAND.

Two years prior to the beginning of the period now under consideration, the Troy Praying Band was organized by a number of men of acknowledged piety, who were held in high esteem in the several churches of which they were active members, and most of whom individually enjoyed the blessing of holiness. They were not fanatical and did not make holiness a hobby. Justification by faith as well as sanctification was held by them as a leading doctrine. Several were men of wealth and of large business interests, who willingly sacrificed their time and income for the cause of Christ and the church. Their connection, and that of the subsequent members, with the organization, was evidently by the direction of God, for through their instrumentality more than 13,000 souls were led to follow Christ, and more than that number were either sanctified or quickened into new life in our church. At least 5,000 more persons, converted by their efforts,



TROY PRAYING BAND, 1859.

(PLATE I.)

1. Joseph Hillman, Leader; 2. George Bristol, Secretary; 3. Thomas Barker, 4. Jacob Travis, 5. Lyman Bennett, 6. Gardner Howland, President; 7. Alexander McPherson, 8. Rev. H. C. Farrar, 9. Rev. George A. Hall, 10. Rev. G. H. Gregory, 11. William Harris.—(See Plate 2.)



TROY PRAYING BAND, 1859.

(PLATE 2.)

1. John C. Bates, 2. John Usher sr., 3. G. W. Merchant (Troy), 4. R. Quackenbush, 5. G. W. Merchant (Albany), 6. Bloomfield Usher, 7. Robert Coburn, 8. John Usher, jr., 9. Thomas Carlin, 10. W. L. Smith, 11. Rev. P. R. Hawxhurst, 12. Rev. E. S. Osbon.—(See Plate 1.)

have joined other Christian denominations, making a grand total of 30,000 which have thus been converted, sanctified, or spiritually quickened. To God be all the glory !

The following were among the oldest members of the Troy Praying Band : Joseph Hillman, Gardner Howland, George Bristol, John C. Bates, and Alexander McPherson, of Congress Street Church ; A. D. Wilcox, and George F. Moore, of State Street Church ; Lyman Bennett, and E. D. Waldron, of North Second Street ; Sylvester Cooper, of North Troy Church ; R. Quackenbush, of Third Street Church ; Thomas Carlin, and William Harris, of Levings Chapel ; Thomas Barker, of Ohio Street Church, West Troy ; H. C. Farrar, George A. Hall, P. R. Hawxhurst, E. S. Osbon, J. W. Heath, and G. H. Gregory, of the Troy University ; Robert Coburn, James H. Earl, and E. B. Van Cott, of Albany ; Lavalдин Hull, Hazen W. Bennett, and Sanford Smith, of Fort Edward ; John Usher, jr., and D. C. Holman, of Glen's Falls ; Jacob Travis, of Cohoes ; A. Viele, of Saratoga Springs ; M. Alverson Senter, of Troy ; E. O. Howland, and Bloomfield Usher, of Mechanicville.

The band has conducted revival meetings in all the Methodist churches in Troy. Since the year 1859, forty works of grace, in the city, have been marked by the presence and prayers of the band. Of the meeting held in the State Street Church on February 22, 1869, the *Troy Daily Times* thus spoke : "This band [the Troy Praying Band] of Christian brothers

and earnest workers in the cause of religion conducted the services at the State Street Methodist Church last evening, in the presence of a full and deeply impressed congregation. Mr. Hillman led the services * * * and made one of the most impressive, really we ought to say, wonderful exhortations we ever heard at a religious revival. It was eloquent, stirring, emotional, and seemed to place every one present in the audience under a strong conviction of sinfulness and of the need of repentance. About thirty persons went forward in response to Mr. Hillman's earnest invitation."

In the month of February, 1874, the members of the band took part in conducting a revival at the North Second Street Church, where there was a great awakening of sinners and a blessed work of grace. Of the meeting on the evening of February 8, the *Troy Daily Times* said: "Last evening as early as 7 o'clock the church was filled to crowding with hundreds standing in the galleries and in the aisles down stairs. The altar was crowded with penitents. Over thirty went forward for prayer. The singing of the band was magnificent, and the meeting was one of the most fervent and interesting that was ever held in Troy. * * * There is a magnetic influence in the zealous and impassioned working of the Praying Band that is powerful for good. Seldom has such wonderful feeling been manifested in a church in this city as that at the North Second Street Church, last evening."



TROY PRAYING BAND, 1869.

Sanford Smith, Rev. M. A. Senter, Rev. E. O. Howland, L. Hull, H. W. Bennett, W. Harris,
E. B. Van Colt, R. Colburn, A. McPherson, J. Hillman, leader, G. Howland, D. C. Holman, Rev. J. Devol.

Revival meetings were held at the State Street Methodist Church in the early part of March, 1888. At the close of the meetings the *Troy Daily Times* made the following mention of the work of the band: "The Troy Praying Band, Joseph Hillman leader, concluded a successful series of meetings at the State Street Methodist Church, last evening [Sunday, March 11]. The meetings were held for two weeks, and more than one hundred persons were converted. The meetings were largely attended, and great interest was awakened."

During the past twenty-nine years the band has assisted in conducting two revivals at the State Street Church, two at the North Second Street Church, thirteen at the Congress Street (Trinity) Church, seven at the Vail Avenue Church, five at Levings Chapel, six at the Third Street Church, and five at the Albia (Pawling Avenue) Church. These churches were remarkably blessed at those times with great outpourings of the Holy Spirit, and many persons became members of them after their conversion at the meetings conducted by the members of the band. The earnest prayers and impressive singing of the band drew to the meetings large crowds of eager and attentive people, and at none of them were evidences of disorderly conduct and wildness seen or known to destroy or lessen the serious feeling pervading the audiences. It is true that sometimes opposition has been felt by the band, but knowing that little good is ever done without it, the members

of the band gave no thought to the antagonism, which was temporary, and injudiciously displayed.

One of the bishops of the church said "that there was never any good thing which had not opposers." A kite must be blown against to ascend to any height, and also have a tail of some weight to keep it steady and upright.

The Troy Praying Band was ostensibly organized to help the ministry; all its members have been loyal to the pastors of our churches, for they have believed in an efficient ministry. The laity had for years been throwing off their individual responsibility upon the preachers, and they, being willing, attempted to draw the burdens imposed upon them. However, they soon found the loads too heavy, and from physical weakness they were compelled to release themselves from them. For proof of this, look at the list of our superannuated and supernumerary ministers on the conference records. The work of the band has been, and still is, to rally the laity to the help of the ministers, and God has wonderfully blessed the efforts of its members.

In order to show what has further been accomplished by the band it will be necessary to allude briefly to its labors outside the city, for the work of the organization has had a reflex influence on Troy.

ROUND LAKE CAMP-MEETING ASSOCIATION.

The leader and seven members of the Troy Praying Band were instrumental in forming the Round Lake Camp-meeting Association, and were named among the



TROY PRAYING BAND, 1888.

R. French, R. B. Hurd, W. E. Smith, E. A. Hartshorn, H. C. Curtis, Rev. J. L. Slason,
 C. E. Morey, W. Foster, T. Barker, J. Hillman, leader; Rev. C. Brainerd, L. Hull, W. Harris.

first corporators of it. The leader generously advanced the money to inaugurate the enterprise. The largest and most important camp-meetings ever held in the United States were conducted at Round Lake. The leader of the band, Joseph Hillman, then president of the Round Lake Camp-meeting Association, and its treasurer, George Bristol, by order of the Board of Trustees of the association, visited Manheim, Pa., where the National Holiness Camp-meeting Association was conducting its annual meeting, under the superintendence of the Rev. John S. Inskip, the president of the association, and there made arrangements for the association to hold its next meeting at Round Lake, in the month of July, 1869. The National Holiness Camp-meeting at Round Lake that year, was the largest ever held there. On one day more than thirteen hundred teams were admitted. The price of admission for each team was twenty-five cents. It was carefully estimated that 20,000 persons were present on the grounds on that Sunday. There were five preaching places where services were conducted at the same time. This meeting greatly benefited Methodism in Troy. A large number of Methodist people from the city had tents on the ground. Although there was considerable disapprobation manifested toward the doctrine of holiness, as it was taught by the National Association, yet it was wholly Wesleyan and accorded with that set forth by the church, and therefore could not be gainsaid. This clear enunciation of the old doctrine was hailed with delight

by those who had always been sound in the faith of the fathers of the church, while those who had ignored it either accepted it or withdrew from the church, so that the Troy ministry and laity are to-day of one belief regarding the doctrine, and whether they enjoy the blessing of sanctification or not, they are still sound in the faith.

The writer has always opposed the holding of special meetings for holiness, believing that all the religious meetings of the church are for justification and sanctification. Respecting the benefits of holiness meetings at Round Lake, I think the National Association accomplished great good by bringing the church back to the old grounds of belief from which it had been drifting.

GREAT FRATERNAL CAMP-MEETING.

The great Fraternal Camp-meeting held at Round Lake in 1874, was projected in the mind of the writer while holding a conversation with the Rev. T. M. Eddy, D. D., at the Union Depot, in Troy. The conception and success of this notable meeting is thus described in the "History of Round Lake," by A. J. Weise, of Troy:

"The leaven of its wonderful influence permeated the great body of the Methodist Church in the United States and widely quickened the growth of good will among the ministers and laity of its different branches. It noticeably brought into closer relations the interests of the two divisions of the church, North and South, that had so long been separated by political differences

respecting slavery and the bitter feeling caused by the Civil War.

“Fortunately, in the spring of 1874, the project of holding a fraternal camp-meeting at Round Lake, to which the bishops, ministers, and laymen of the different branches of the church should be invited, occurred to the liberal-minded and indefatigable president of the association, Joseph Hillman. He disclosed his conception of the benefits of the meeting to the Rev. Bishop Simpson in Philadelphia, who, besides approving the project, advised him to consult with the Rev. Bishop Janes, residing in New York City, who had been elected to his bishopric by the votes of the representatives from the Southern States. Bishop Janes at once expressed his willingness to co-operate with the officers of the association in securing the desired attendance of those to be invited to the proposed meeting. He thereupon wrote the invitation, signed by the presiding elders of the Troy Conference, setting forth the high purpose of the meeting, and the letter of acceptance to which so many of the bishops willingly subscribed their names, and also the paper bearing the signatures of the large number of representative men of the church who signified their intention of being present. Taking with him the invitation of the presiding elders of the Troy Conference, the two other papers, and a letter of introduction written by the Rev. Bishop Janes, the earnest president of the Round Lake Camp-meeting Association, visited Louisville, Ky., where, in May, 1874, the

General Conference of the Methodist Church South was in session. The incidents of the different interviews which he held with the officers of the conference and other representatives of the church, and their interrogations, made his mission one of extreme delicacy and prudent action. The success of his efforts besides being agreeably disclosed in the published acceptances of the invitations given them, was later more gratifyingly expressed in the presence of the large body of bishops, eminent ministers, and prominent laymen of the Methodist Church South at the Fraternal meeting, the purpose of which, as Bishop Janes wrote, was, ‘not to talk about fraternity, but to enjoy it; not to plan for it, but to practice it.’

“The accommodations for the comfort and entertainment of the people attending the meeting, which began on July 8th, and continued fourteen days, were in every way sufficient and satisfactory. Eight or ten churches had tabernacles in which to lodge many of their members. The public boarding tents were enlarged to seat at the tables more than five hundred persons at one time. Wreaths of evergreen were festooned around the preacher’s stand, and along the back part of it a long piece of canvas displayed the inscription, ‘Behold how good and how pleasant it is for brethren to dwell together in unity.’ Across some of the avenues scriptural texts were suspended. The most remarked of these was the one, ‘I will say to the North, Give up; and to the South, Keep not back.’

“Representatives of ten branches of the Methodist

Church in North America were present at this memorable meeting. Bishops Janes, Simpson, Foster, Haven, and Peck, of the Methodist Episcopal Church ; Bishops Kavanaugh and Doggett, of the Methodist Episcopal Church South ; Bishop Campbell, of the African Methodist Episcopal Church ; and Bishops Jones and Clinton, of the African Methodist Episcopal Zion Church, all took prominent parts in the varied and impressive services. During the fourteen days of the meeting, (some of them rainy,) more than fifty sermons were preached by ministers from different parts of the United States and Canada.

“ On Wednesday evening, July 8, the Rev. Bishop Janes, D. D., LL.D., who had charge of the meeting, preached the first sermon, the subject being ‘ The Adaptedness of Christianity to Man’s Spiritual Necessities,’ and the text, 1 Cor. i., 30.

“ The hymns ‘ Christian Greeting,’ by Mrs. Joseph Hillman ; ‘ The Day of Days,’ by the Rev. F. Bottome, D. D. ; ‘ Devotion,’ by Eleazer A. Peck ; and ‘ Christian Unity,’ by the Rev. A. C. Rose, written for the occasion, were sung at the Thursday morning services.

“ On the following Sunday it rained. Seventeen sermons were preached that day at different places on the grounds.

“ By invitation, Ulysses S. Grant, President of the United States of America, visited Round Lake on Wednesday, July 15th. He arrived on the morning train from Saratoga Springs, between nine and ten o’clock, and was taken to the Bishop’s cottage.

Shortly afterward he was escorted to the preacher's stand, where he was introduced to the people congregated there by the Rev. Bishop Janes, and was received with prolonged hand-clapping. Seated on the stand, the President heard the sermon preached by the Rev. George Douglass, D. D., LL. D., of Montreal, Canada, on the Power and Assurance of the Gospel. After dining at one of the boarding tents and holding a short reception in front of the preacher's stand, the President departed on a special train for Saratoga Springs.

"The services were well attended. Often the number of ministers present exceeded a hundred, and of the laity five thousand.

"On Wednesday morning, July 22d, this First Fraternal Camp-meeting at Round Lake terminated with a love-feast.

"The good-will which this meeting established between the two great bodies of the Methodist Church, North and South, led to the appointment of a commission by their respective conferences to harmonize their interests. The commissioners met at Cape May, N. J., and amicably determined the adjustment of the long-existing differences. Bishop Pierce, in a letter to the General Conference of the Methodist Episcopal Church South, wrote with marked emphasis that the Fraternal Camp-meeting at Round Lake was the chief factor in settling them.

SECOND FRATERNAL MEETING.

"At the close of the First Fraternal Camp-meeting, in July, 1874, the presiding elders of the Troy Con-

ference and the trustees of the Round Lake Camp-meeting Association were requested by the bishops and many of the ministers and laymen attending the services to appoint a similar meeting to be held in July, 1875. The desire of the signers of the request was at once complied with and a general invitation extended to 'the great family of Methodists' in North America to a second fraternal gathering on the grounds at the designated time.

"The presence of nine bishops and the frequent attendance of thousands of people made the Second Fraternal Camp-meeting nearly equal to the first one in distinction. The first of the series of excellent sermons was preached on Thursday evening, July 1st, 1875, by the Rev. Joseph E. King, D.D., of Fort Edward. The meeting was conducted by the Rev. Bishop E. S. Janes, D.D., of New York City. During its continuance, about thirty-five discourses were delivered by ministers representing different branches of the Methodist Church in the United States and Canada."

THE THIRD FRATERNAL MEETING.

The Third Fraternal Camp-meeting was held on the grounds in 1876. The services were under the direction of the Rev. Bishop E. S. Janes, D.D. Twenty-eight discourses were delivered by the different ministers attending it. Bishops Janes, Peck, Simpson, Foster, and Wayman, and other eminent clergymen of the church from various parts of the country officiated in the interesting services.

During this last period marking the growth of Methodism in Troy, the enemy of souls and of the church tried hard to repress it, by assigning the failure of the Troy University, in 1862, to the weakness of the Methodist Church. Although it was projected in the interests of the Methodist Church, the great heart of the society never touched it. It is true that two-thirds of the members of the Board of Trustees, controlling its affairs, were Methodists, but one-half of them were only nominally trustees and seldom, if ever, attended the meetings of the board. The most active members of the board were certainly those who were of other denominations, or not members of any Christian society. There was not anything in the charter of the university to make it a Methodist institution. The Troy University was organized by the friends of the Charlottesville Academy, in Schoharie County, which was attended by more than one thousand students. The Troy University was designed to be a popular institution for girls as well as boys, and the charges for tuition were to be moderate and attractive. But after the school was inaugurated and the proposal was made to have it conducted under the auspices of the Methodist Church, and at moderate tuition rates, the prominent Methodists identified with the university, such as the Rev. John McClintock, D.D., and the Rev. R. S. Foster, D.D., and other eminent preachers and scholars of our church, expressed the opinion that there was no need of a cheap institution but that there was need of a first-class college.

It is sufficient to say that when faith with the scholarship holders, for it was organized on the scholarship plan, was broken, the subscribers refused to pay their subscriptions and thereby caused many law-suits to be instituted. At this time of adversity, the university property was sold on October 25, 1862, under the foreclosure of a mortgage. The writer and his partner, E. A. Peck, doing an insurance and real-estate business in Troy, under the name of Peck & Hillman, bid it in by the solicitation of the Rev. R. S. Foster, D.D., who attended the sale, and was confident that Daniel Drew, of New York City, could be induced to buy the property. The latter, after many urgent solicitations, declined to purchase it, and the firm of Peck & Hillman, having unprofitably held the property for six weeks with the expectation that he, or some of the friends of the institution would extinguish its indebtedness, sold the university and its grounds, on December 6, that year, to the Rev. Peter Havermans, of St. Mary's Church, of Troy, for \$60,000. No little effort was afterward made by a few interested persons, desiring to escape censure for their own indifference in the matter, to impute mercenary motives to the firm of Peck & Hillman, in buying and selling the property. At a meeting of the Board of Trustees, an attempt was made to defame the firm through individual statements, which were wholly untrue. The action of Peck & Hillman was then made a matter of consideration. Contrary to expectation, one of the persons present asserted that Joseph Hillman had unselfishly exerted

himself to save the property from passing into the possession of the Roman Catholic Church, and that the firm had subscribed \$1,000 to purchase, and had also promised by others \$8,000 more, to retain the institution in the hands of the trustees. Another trustee stated that Joseph Hillman, while his firm held the title, had several times gone to New York with other influential men to persuade Daniel Drew to purchase the property. Another further remarked that the trustees, instead of trying to find evidence of bad faith on the part of others, that it was more their duty to explain to the public the motives which governed them in permitting the property to pass from their own possession, when several members of the board were wealthy men and were individually able to hold it. Inasmuch as the circumstances attending the sale of the property are fully detailed in the statements published by the trustees and others, in April, 1863, and as the statements are hereafter printed in this history, it seems that the reader will be satisfied with the explanations already given to show the interests of the Methodist Church in the Troy University, and the causes effecting its failure. It may be worthy of mention to say that the discontinuance of the school did not injuriously effect Methodism in Troy, from the fact that it was never recognized fully as a Methodist institution. Several of the students graduated were members of the Troy Praying Band. The writer, who was then the leader of the band, had all the graduates of the university graduated at the Wesleyan Univer-



OFFICERS OF THE TROY WOMAN'S FOREIGN MISSIONARY SOCIETY, 1887-88.

Mrs. J. H. Clark, Mrs. A. D. Lyon, Mrs. H. C. Curtis, Mrs. H. C. Bascom, Miss Mary Davis, Miss F. Henderson, Mrs. F. Deiermeister, Mrs. J. T. Quackenbush,
 Mrs. P. Canrick, Mrs. E. W. Simpson, Mrs. Joseph Hillman, Mrs. William Griffin, Mrs. H. C. Farrar, Mrs. P. W. Converse, Mrs. C. W. Hulbert,
 Mrs. H. Graham, Mrs. W. C. Daboll, Mrs. J. W. Wood, Mrs. S. Curtis

sity at his own expense, so the Troy University diplomas of graduation were thereby cancelled.

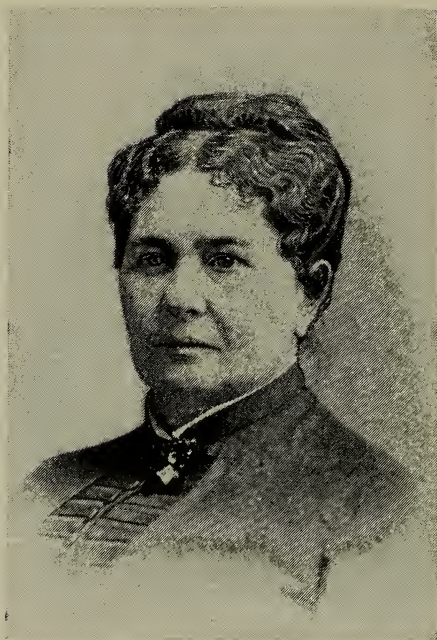
“THE REVIVALIST.”

In 1866, the year celebrated by the Methodists throughout the United States as the Centenary of American Methodism, the writer projected the publication of the popular hymn and tune book, “The Revivalist.” He proposed to expend one thousand dollars in the preparation and publication of the work. It was undertaken and completed. The rapid sale of the highly-commended book compelled the printing of successive editions, which numbered in all about 150,000 copies. The large amount of money arising from this unexpected popularity of “The Revivalist,” not only paid the cost of its compilation and publication, but, as proposed by the writer when he undertook its preparation, that the accruing profits should be made a centenary offering to be used for such denominational work as the building of new churches and the promotion of Methodist educational interests, afforded a sum sufficient to build a church and to repair many other churches. The wonderful success attending the sale of this Troy publication permits here this brief mention respecting it. The opinions of the press and the commendations given it by the most eminent ministers and revivalists of the Methodist Church in the United States have made it extensively known and used throughout the country.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Woman's Foreign Missionary Society of the

Methodist Episcopal Church was organized in the Tremont Street Church, Boston, on March 30, 1869. The published record of the society's work during the first year of its organization was presented on less than two pages of the *Heathen Woman's Friend*, the organ of the society. In the nineteen years of its growth, the work of the society has greatly widened, as well as that of its auxiliaries, and now an annual report of it covers more than one hundred pages of an octavo pamphlet. In 1869, the receipts of the society were \$4,546. In 1887, more than one hundred and ninety thousand dollars were placed in the society's treasury. Since the organization of the society not less than one and a half million dollars have been disbursed by it. Since that time one hundred and twenty-two missionaries have been sent into different foreign fields by the society. In November, 1869, the mother of the Woman's Foreign Missionary Society, the wife of the well-known missionary, the Rev. William Butler, D. D., visited Troy and places in its vicinity, and was instrumental in the organization of a Union Society, auxiliary to the New York branch, composed of members of the different Methodist churches in Troy. The first meeting of the society was held in the State Street Church. Mrs. Lavia G. Griffin, the wife of the Rev. William Griffin, D. D., was elected its president, and efficiently served in that office for a number of years. At the adjourned session of the first annual meeting, held in the North Second Street (now Fifth Avenue) Methodist Church, the society determined



ORDELIA M. HILLMAN.

that its offerings should be devoted to the support of Miss Elizabeth M. Pultz, who had previously been sent to India by the New York branch. In commemoration of this particular consecration of its funds, the young society with joyful voice sang the long meter doxology, "Praise God, from whom all blessings flow." In 1872, the General Conference gave the society a prominent place among the accredited institutions of the church. In 1873, the Troy Conference also gave it recognition as an institution of the church.

The State Street Auxiliary of the Woman's Foreign Missionary Society was organized on March 18, 1881. Subsequently auxiliaries were formed in all the other Methodist churches in the city, except in the Third Street Church. The State Street Auxiliary united with that of the North Second Street Church in supporting Miss Minnie Hampton, a missionary in Japan. Not only in maintaining missionaries has the society taken a prominent part, but also in supporting Bible readers and orphan girls. The different auxiliaries in Troy have placed in the society's treasury about \$7,500. On June 20, 1872, Mrs. Ordellia M. Hillman, the wife of Joseph Hillman, was appointed assistant corresponding secretary of the New York branch, and has since that time served the society with marked ability in that office, assisted by efficient district secretaries, who are at present the following: Mrs. C. W. Jones, Albany, N. Y.; Mrs. H. C. Farrar, West Troy, N. Y.; Mrs. W. P. Rulison, Mechanicville, N. Y.; Mrs. E. A. Braman, South Glen's Falls, N. Y.;

Miss Mary F. Bigelow, Keesville, N. Y., Miss F. A. Atwater, Burlington, Vt.; and Mrs. Anthony Walford, Mooers, N. Y.

THE WOMAN'S HOME MISSIONARY SOCIETY

At the session of the Troy Conference, at Gloversville, in the spring of 1883, the Troy Conference Woman's Home Missionary Society was organized by the appointment of Mrs. Lucy S. Sawyer, the wife of the Rev. J. E. C. Sawyer, as president of the society, and Mrs. E. W. Simpson, corresponding secretary. The society held its first annual meeting in August, that year, at Round Lake, at the time of the Troy Conference Camp-meeting. The first auxiliary of the society, organized in Troy, was formed in February, 1883, with the following officers: Miss Myra Hudson, president; Miss Jennie Pulis, corresponding secretary; Mrs. F. B. Ide, recording secretary; and Miss Alice Van Alstyne, treasurer.

In 1886, the society began the erection of the Kent Model Home, at Greensboro, North Carolina, which was dedicated May 3, 1887; the Rev. J. E. C. Sawyer delivering the dedicatory address. The Troy Conference Woman's Home Missionary Society sustains the Kent Model Home, contributes to the work among the Mormons and emigrants, and annually sends valuable supplies to needy missionaries in the far West and other parts of the country. On Mrs. Sawyer's declination of the office, Mrs. Elizabeth P. Squires, the wife of the Rev. O. J. Squires, of Lansingburgh, was elected president of the society in



LUCY S. SAWYER.

1887; Mrs. E. W. Simpson being re-elected corresponding secretary. The other officers of the society, residing in Troy, are : Mrs. W. H. Rowe, recording secretary ; and Mrs. C. E. Morey, treasurer. Mrs. A. D. Lyon is chairman of the Indian bureau.

The present officers of the Fifth Avenue (North Second Street) Church Auxiliary Society are Miss Mary Davis, president ; Miss Jennie Pulis, corresponding secretary ; Miss Lillie Gould, recording secretary ; and Miss Alice Van Alstyne, treasurer. The work of the Woman's Home Missionary Society was presented to the State Street Church, on Sunday, July 18, 1886, by Bishop W. F. Mallalieu. Subsequently the State Street Auxiliary was organized. Its present officers are Mrs. C. E. Morey, president ; Miss Anna Spicer, recording secretary ; Mrs. Joseph Berwin, treasurer.

The following persons have undertaken the work of the society at distant points : Miss Emma L. Clark, of the Fifth Avenue Church, missionary in the Indian Territory ; and Miss Sarah Daley, of the State Street Church, matron of the Model Home, at Savannah, Georgia.

THE LADIES AID SOCIETIES.

The beginnings of these benevolent organizations in the different Methodist churches in the city disclose in their histories the quickening influences which awakened in them much of the earnest labor and Christian fellowship marking the subsequent growth and prosperity of the several societies. The first organized was the

Female Aid Society of the State Street Church, which was formed on February 19, 1833, during the pastorate of the Rev. Buel Goodsell.

As briefly expressed in the report of the society, read at its twentieth anniversary, on Wednesday evening, January 11, 1854, the object of the members was to assist the poor of the State Street Church. At that time, the payment of twenty-five cents annually was required of each of its members. The business of the society was then conducted by two directors, two secretaries, a treasurer, and a board of managers which embraced as many members as there were classes in the church; each class having a representative in the board. It was the duty of each manager "to visit the class assigned her at least once a year, (oftener if necessary,) to obtain subscriptions and donations, to learn if there were any who needed assistance, to render immediate relief if required, and to present all such cases at the meetings of the society." The total receipts of the society, arising from the proceeds of fairs, festivals, concerts, and including money obtained for needle-work and that of donations and subscriptions, during the twenty years, were \$3,322.65, and the total disbursements, \$3,305.02.

The subsequent prosperity of the society has likewise been marked and sustained by the good-will and zeal of its members. The relief and amelioration of the condition of the poor of the church have continued to be the objects of the society's labor and love. It is estimated that no less than \$20,000 have been obtained

and expended in this benevolent work, by this society in the State Street Church. All the other Methodist churches in Troy display the same activity and interest in the aid societies organized by the women connected with those churches.

The engraving of the Officers of the Methodist Aid societies, in Troy, presents the photographs of the following ladies associated in their management :

STATE STREET :

Mrs. S. T. Cary,	-	-	president,
Mrs. E. O. House,	-		secretary,
Mrs. Joseph Hillman,	-	-	manager.

FIFTH AVENUE :

Mrs. J. C. Ide,	-	-	president,
Mrs. Charles Benedict,	-		secretary,
Mrs. Gertrude Van Alstyne,	-		treasurer,
Mrs. H. Graham,	-	-	manager.

TRINITY :

Mrs. J. A. McPherson,	-		president,
Mrs. P. L. Dow,	-	-	manager.

ALBIA :

Mrs. R. Rush,	-		president,
Mrs. N. A. Wheeler,	-		vice-president,
Mrs. G. C. Hastings,	-	-	secretary.

LEVINGS :

Mrs. M. J. Herriot,	-	-	president,
Miss Jessie M. Curtis,	-		secretary,
Mrs. C. R. Hawley,	-	-	manager.

GRACE :

Mrs. George E. Blake,	-	president,
Mrs. W. Greenwood,		secretary,
Mrs. J. L. Atwell,	-	manager.

THIRD :

Mrs. C. W. Bissell,	-	-	president,
Miss Jessie L. Warner,	-		secretary,
Mrs. J. P. Haller,	-	-	manager.

ZION :

Mrs. S. C. Birchmore,	-	pastor's wife.
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One cannot but be astonished as well as proud, if one be a Methodist, at the wonderful changes which have been caused by Methodism in the one hundred and fifty-nine years, which have passed, since the founders of the Holy Club, at Oxford, England, were derisively called Methodists. They were five in number, and now the name designates 5,612,238 persons in the world, and 4,322,762 in the United States. In 1797, ninety years ago, there were thirteen Methodists in Troy ; now there are more than 28,000. The dream of Dr. John Loudon, in 1808, in which he saw a great flock of pigeons descending upon the site of the first meeting-house in State Street was, as it now seems, the foreshadowing of the innumerable blessings which have come down from heaven upon the mother church and have been largely shared by her eight children. In 1808, each of the other religious societies in the village, the Presbyterian.



OFFICERS OF THE METHODIST LADIES' AID SOCIETIES IN TROY, 1887-88.

Mrs. G. Van Alstyne, Mrs. N. A. Wheeler, Mrs. W. Greenwood, Mrs. J. A. McPherson, Mrs. S. T. Cary, Mrs. G. E. Blake, Mrs. M. J. Harriot, Mrs. C. Benedict, Mrs. J. C. Ide, Mrs. R. Rush,
 Miss Jessie L. Warner, Mrs. H. Graham, Mrs. J. I. Atwell, Mrs. P. L. Doy, Mrs. C. R. Hawley, Mrs. Joseph Hillman, Mrs. J. P. Haller, Mrs. S. C. Birchmore,
 Mrs. C. W. Bissell, Miss Jessie M. Curtis, Mrs. Edward O. House, Mrs. G. C. Hastings.

Episcopal, Baptist, and Friends, had more members than the humble organization which, that year, was legally incorporated by the name of the Methodist Episcopal Church of Troy. Now only one of the denominations mentioned is numerically larger than the Methodist societies in Troy.

Sixty years ago, an unpretentious wooden building was the only Methodist church in Troy, now nine edifices, some of them large and architecturally handsome ; valued at not less than \$250,000, are owned by the nine societies. Since Troy was made a station, in 1810, one hundred and sixty-six Methodist ministers have served the different societies from one to three years. The day may be in the eternal future when we shall have a perfect knowledge of the number of saints in heaven, who, as men and women, once gathered around the altars of these churches, and with united voices praised the name of Jehovah,

“Who moves in a mysterious way,
His wonders to perform.”

The penitent's tears, the convert's hallelujahs, the pilgrim's prayers, and the preacher's exhortations, will then, in the light proceeding from the great white throne, have their full significance of salvation received and glory attained.

OFFICIAL MEMBERS OF THE STATE STREET
CHURCH, 1821-22.

Rev. Daniel Ostrander, Presiding Elder.

Rev. Benjamin Griffin, Preacher in Charge,

Rev. Henry Chase, Local Preacher,

William C. Urena, Recommended to conference.

STEWARDS :

Stephen Andres,

Zina P. Egleston,

John W. Mackey,

Sterling Armstrong,

Asahel Gilbert, jr.

TRUSTEES :

Charles Lemon,

John Wright,

George Smith,

James Russell,

Wm. W. Whipple.

LEADERS.

John Wright,

Thomas Archibald,

Sterling Armstrong,

Eli Townsend,

Wm. W. Whipple,

Asahel Gilbert, jr.,

Ichabod Wilbur,

Jacob E. Adams,

Stephen Andres,

Caleb Curtis,

Charles Lemon,

Wm. McBurney,

A. Milliken.

OFFICIAL MEMBERS OF THE STATE STREET
CHURCH, 1830-31.

Rev. John B. Stratton, - Preacher in Charge.

Rev. Abiathar M. Osbon, - Colleague,

Rev. Ebenezer Brown, - Local Elder.

Rev. Wm. C. Urena, - - " "

LOCAL PREACHERS:

Stephen Munroe, Henry Shaperson.

EXHORTERS:

Thomas Archibald, Philetus Green,

John W. White, Henry Whitehead.

STEWARDS:

Stephen Andres, Peter Bontecou,

John G. Buswell, Wm. Tucker,

Garnder Landon, Ebenezer G. Woolsey.

Henry V. W. Mastin.

TRUSTEES:

Dennis Belding, Daniel Marvin, jr.

Eli Townsend, Charles Lane,

Thomas L. Ostrom.

LEADERS:

Nathaniel Coburn, A. J. Skilton,

Daniel Marvin, sr., James Uline,

Peter Bontecou, John G. Buswell,

Wm. W. Whipple, H. V. W. Mastin, Albia,

Daniel Marvin, jr., Caleb Knight, Albia,

Stephen Andres, Abraham Filer, Millville,

Wm. Tucker, Barney Wetherwax, "

Eli Townsend, Liberty Hyde,

Independence Starks, Valentine Marvin,

Wm. C. Urena, Charles Lemon.

Jacob E. Adams, Isaac W. Tallman,

John W. White, Wm. Warrington,

Thomas L. Ostrom, Wm. P. Hall,

Abner Foster, John Dungy.

OFFICIAL MEMBERS OF THE STATE STREET
CHURCH, 1845.

Rev. J. B. Stratton, - Presiding Elder,
 Rev. Luman A. Sandford, Preacher in Charge,
 Rev. Alanson W. Garvin, Colleague,
 Thomas Archibald, - - Local Preacher,
 Joseph Gatchell, - " "
 Wm. Saunders, - - " "
 George Taylor, - " "
 J. J. Van Deusen, - - Exhorter,

STEWARDS :

Reuben Peckham, E. S. Brainard,
 Peter Bontecou, James Matthews,
 Nathan Taylor, Samuel Cotrell,

A. J. Skilton.

TRUSTEES :

John G. Buswell, Enoch Hunt,
 Valentine Marvin, Noah Clapp,
 Wm. H. Manning.

LEADERS :

Valentine Marvin,	Walter L. Kipp,
E. A. Burrows,	John G. Buswell,
L. Van Valkenburgh,	J. J. Van Deusen,
Alvin Williams,	John Archibald,
Wm. H. Robbins,	Wm. H. Manning,
Noah Clapp,	Wm. Brown,
John Christie,	James Carnell,
L. Harrison,	Alanson D. Wilcox.
S. S. Vanderlip,	Gardner Landon,
Jos. Hillman,	Lyman R. Avery.

OFFICIAL MEMBERS OF THE STATE STREET CHURCH, 1867.

(when the number of trustees was increased from five to nine).

Rev. Wm. Griffin, -	-	Presiding Elder,
Rev. E. Wentworth, -		Preacher in Charge,
Rev. Wm. Cluett, -	-	Local Deacon,
Wm. Saunders, -		" "
J. J. Van Deusen, -	-	Local Preacher,
Daniel Marvin, -		" "
Rev. Truman Seymour,		Local Elder,
Rev. Stephen Parks, -		" "

STEWARDS :

Peter Bontecou,	Geo. B. Cluett,
Lyman R. Avery,	Ralph Phillips,
Gilbert D. Golden,	Edmund Cluett,
Jonas Faulkner,	Stephen Heimstreet,
P. W. Converse.	

TRUSTEES :

Reuben Peckham,	Geo. B. Cluett,
Lyman R. Avery,	John M. Corliss,
Geo. A. Stone,	E. A. Burrows,
Charles J. Saxe,	P. W. Converse,
S. T. Cary.	

LEADERS :

E. A. Burrows,	Stephen Mallory,
J. W. A. Cluett,	S. T. Cary,
Charles J. Saxe,	C. M. Estes,
Geo. B. Cluett,	H. H. Lee,
P. W. Converse,	Sylvanus Birch,
Lyman R. Avery,	C. C. Hill,
S. J. Peabody,	Josiah A. Martin,
Manley W. Morey,	Chester Brockway.

THE PASTOR, TRUSTEES, AND STEWARDS OF THE
STATE STREET CHURCH, 1874.

Rev. H. D. Kimball.

TRUSTEES :

Lyman R. Avery,	P. W. Converse,
Geo. A. Stone,	S. T. Cary,
Geo. B. Cluett,	Edmund Cluett,
Reuben Peckham,	J. W. A. Cluett.

STEWARDS :

Robert Cluett,	S. J. Peabody,
Jonas Faulkner,	G. W. Morris,
E. Belden,	G. L. Douglass,
M. W. Morey,	Octavus Jones.



PASTOR, TRUSTEES, AND STEWARDS OF STATE STREET CHURCH, 1874.

M. W. Morey, E. Belden, J. Faulkner,
G. L. Douglass, Robert Cluett, O. Jones,

J. W. A. Cluett, L. R. Avery,
Edmund Cluett,

G. B. Cluett,
Rev. H. D. Kimball,

G. W. Morris, S. J. Peabody,
G. A. Stone, R. Peckham, P. W. Converse.

TRUSTEES OF THE STATE STREET M. E. CHURCH
FROM 1817 TO 1888.

Abner Foster, -	-	-	1817-19
John Loudon, -	-	-	1817-20
John Wright, -	-	-	1817-24
Roger King, -	-	-	1817-20
William W. Whipple, -	-	-	1817-26 and 1827-28
Charles Lemon, -	-	-	1819-21 and 1826-29
James Russell, -	-	-	1820-21 and 1827-30
George Smith, -	-	-	1820-22
Dennis Belding, -	-	-	1821-24 and 1828-31
Arthur Milliken, -	-	-	1821-27
Elias Disbrow, -	-	-	1822-27
William Chambers, -	-	-	1824-26
Harvey Betts, -	-	-	1824-28
Sterling Armstrong -	-	-	1825-27
Levi Rogers, -	-	-	1827-28
Enos Randol, -	-	-	1828-30
Eli Townsend, -	-	-	1828-34
Daniel Marvin, jr., -	-	-	1829
Charles Lane, -	-	-	1830-33
Thomas L. Ostrom, -	-	-	1830 and 1833-35
John W. Mackey, -	-	-	1830-34
Zina P. Egleston, -	-	-	1831-33 and 1834-36
Isaac W. Tallman, -	-	-	1833-35
Jesse Anthony, -	-	-	1834-36
John G. Buswell, -	-	-	1835-47

Gardner Landon, -	1835-45 and 1850-59
Waters W. Whipple, -	- 1836-39
Valentine Marvin, -	1836-48
Charles W. Thompson, -	- 1836-42
Noah Clapp, -	- 1839-44 and 1845-49
John F. McLaughlin, -	- 1842-45
William H. Manning, -	1844-50
Enoch Hunt, -	- 1845-48
*Lyman R. Avery, -	1847-50 and 1867-71
John Christie, -	- 1848-50
*Joseph Hillman, -	- 1848-49 and 1875-88
John Archibald, -	- 1849-52
John M. Corliss -	- 1852-71-75
Gilbert Golden, -	- 1850-59
Isaac W. Crissey, -	1850-52
Elizur S. Brainard, -	- 1851-57
Eliphalet R. King, -	1852-56
Albert C. Gunnison, -	- 1856-59
Othniel W. Edson, -	1858-61
Charles J. Saxe, -	- 1859-67
Alanson D. Wilcox, -	1859-62
Reuben Peckham, -	- 1861-79
*George A. Stone, -	1862-76 and 1887-88
*Perrin W. Converse, -	- 1866-88
George B. Cluett, -	- 1866-75
Edwin A. Burrows, -	- 1866-68
Sidney T. Cary, -	- 1867-75
J. W. Alfred Cluett, -	- 1868-75
Stephen Parks, -	- 1868-72

* Member of present Board of Trustees.

*Albert Crampton, -	-	-	-	1875-88
Edmund Cluett, -	-	-	-	1872-78
*George W. Horton, -	-	-	-	1875-88
E. A. Hartshorn, -	-	-	-	1875-87
*Henry Holmes, -	-	-	-	1875-88
Octavus Jones, -	-	-	-	1875-77
*Fred. H. Cluett, -	-	-	-	1878-88
*Daniel Klock, jr., -	-	-	-	1879-88

* Member of present Board of Trustees.

OFFICIAL BOARD OF THE STATE STREET CHURCH,
1887-88.

Rev. J. E. C. Sawyer, - Pastor in Charge,
Rev. William Cluett, - - Local Elder,
Emanuel H. Patliyan, - Exhorter.

LEADERS :

E. A. Burrows,	Mrs. Anna K. House,
S. T. Cary,	E. O. House,
P. W. Converse,	Charles E. Morey,
A. C. Fellows,	Emanuel H. Patliyan,
Mrs. Joseph Hillman,	J. W. F. Podmore.

STEWARDS :

James C. Archibald,	Stephen Mallory,
Emerson Belden,	W. H. Mann,
D. Frank Boutecou,	C. E. Morey,
J. Crandell,	M. W. Morey,
W. H. Hollister,	T. W. P. Patterson,
E. O. House,	W. M. Peckham,
J. W. F. Podmore.	

TRUSTEES :

Lyman R. Avery,	Joseph Hillman,
Fred. H. Cluett,	Henry Holmes,
P. W. Converse,	George W. Horton,
A. Crampton,	Daniel Klock, jr.,
George A. Stone.	

Daniel Klock, jr., Sunday-school Superintendent.



OFFICIAL BOARD OF STATE STREET CHURCH, 1887-88.

Rev. Wm. Cluett, M. W. Morey, S. Mallory, J. C. Archibald, E. Belden, E. O. House, W. H. Mann, E. A. Barrows, J. W. F. Podmore, C. E. Morey, L. R. Avery,
 J. Crandell, A. Crampton, D. Klock, jr., J. Hillman, Rev. J. E. C. Sawyer, G. W. Horton, G. A. Stone, P. W. Converse, F. H. Cluett,
 W. M. Peckham, T. W. P. Patterson, A. C. Fellows, D. F. Bontecou.

MEMBERS OF THE STATE STREET CHURCH,
1887-88.

Adams, Mrs. Angeline	Barringer, Mrs. Mattie
Agan, Mrs. Annie	Barry, Mabel E.
Alger, Anna R.	Barry, Mrs. Evangeline E.
Allendorph, Mrs. Sarah	Barthell, Frederick W.
Almy, George W.	Barthell, Mrs. Annie E.
Almy, Mrs. Melintha	Belden, Arthur
Anderson, Mark A.	Belden, Emerson
Andres, Grace	Belden, Mrs. Julia A.
Andres, John P.	Bennett, Mrs. Amanda
Andres, Mrs. Mary	Berwin, Joseph
Arakalian, G. A.	Berwin, Mrs. Delia
Archibald, James C.	Biggs, Mrs. Priscilla
Archibald, Mrs. Sarah M.	Birch, Julia A.
Avery, Eva A.	Bishop, Mary Elizabeth
Avery, Frederick W.	Bishop, Mrs. Mary E.
Avery, John M.	Blanchard, Mrs. Armina P.
Avery, Lyman R.	Blanchard, Viola
Avery, Mrs. Annie S.	Bonesteel, Jeremiah
Avery, Mrs. Henrietta B.	Bonesteel, Mrs. Louisa
Auliffe, William	Bontecou, D. Frank
Ayres, Mrs. Elizabeth H.	Bowen, Clara E.
Bailey, Augustus	Bowen, Mrs. Harriet M.
Bailey, Charlotte	Bowers, Lillian M.
Bailey, Julia	Bragg, Aurelia A.
Bailey, Lottie	Brockway, Cynthia
Barber, Mrs. Marion	Brown, Stephen John
Bardin, A. G.	Bull, Mrs. Julia E.

Bumstead, Mrs. Eleanor	Converse, Charles A.
Burrows, Edwin A.	Converse, Mrs. Cornelia E.
Burtis, Emma	Converse, Perrin W.
Buswell, Mrs. Emmeline	Corliss, John M.
Buswell, William H.	Cornwell, Ellen J.
Butler, Etta	Cottrell, George W.
Cady, Henrietta	Cowee, Mrs. Mary E.
Calkins, Mary E.	Crampton, Albert
Calkins, Sarah	Crampton, Mrs. Louisa A.
Carpenter, Julia E.	Crandell, Alexander
Carr, Carrie M.	Crandell, Joseph
Carr, Laura	Crandell, Mary T.
Cary, Mrs. Elizabeth	Crandell, Mrs. Charlotte A.
Cary, Sidney T.	Craver, Mrs. Lucinda
Chase, Alton	Crissey, Isaac W.
Clark, Mrs. Melissa	Cummings, Mrs. Mary A.
Clint, Mrs. Caroline	Cushman, Amelia
Cluett, Charles F.	Daboll, George W.
Cluett, Frances C.	Daboll, Helena Hardwick
Cluett, Frederick H.	Daboll, Mrs. Sarah
Cluett, Mary E.	Daboll, Wilmott C.
Cluett, Mrs. Fannie B.	Dagdigian, Anedik
Cluett, William	Daniels, Alice L.
Cockburn, Elizabeth	Daniels, Mrs. Kate M.
Collander, Elizabeth	Daniels, Mrs. Libbie.
Collins, Mrs. Ann M.	Darling, H. S.
Comstock, Frederick R.	Darrell, William F.
Comstock, Mrs. Adaline	Dater, Elizabeth A.
Comstock, Royal D.	Davis, Carrie N.
Connolly, Kate	Davis, Mrs. Jennie E.

Davis, Marco L.	Fellows, A. Clarke
De Freest, Mrs. Eliza C.	Fellows, J. Frank
De Freest, Mrs. Louisa	Fellows, Mrs. Anna M.
De Freest, Mrs. Minnie A.	Felter, Edgar M.
Derrick, Henrietta M.	Felter, Mahlon
Dewey, Mary E.	Felter, Mrs. Edgar M.
Diehl, Josephine	Ferguson, Minnie L.
Disotell, Mrs. Mary	Ferrie, Mrs. Cynthia S.
Dorley, Sarah A.	Filkins, Mrs. Sarah J.
Doty, Julia R.	Finder, Mrs. Elva A.
Doty, Louisa	Finder, William
Doty, Mrs. Julia M.	Fish, Nellie L.
Doughty, Mrs. Tillie	Fisk, Bessie
Dow, Martha J.	Fisk, E. J.
Dowsett, Isaiah C.	Fisk, James Y.
Dowsett, Maude	Fisk, Mary
Dowsett, Mrs. Elizabeth	Fisk, Sarah
Dusenberry, Mrs. Alice A.	Fojeian, Paul
Dutcher, Mrs. Barbara	Foltes, Robert Henry
Dutcher, Mrs. Phœbe A.	Fox, Ella
Dutcher, Nelson R.	Fox, Florence M.
Eichols, Emma	Fox, Mrs. Adelia
Eldred, Minnie	Freeman, Nettie
Eldred, Mrs. Susan M.	Gillespie, Mrs. Mary
Elwell, Mrs. Carrie.	Gleghorn, Mary
Fairlie, J. E.	Glendenning, Annie E.
Faulkner, Julia A.	Goss, Mrs. E. A.
Faulkner, Mrs. Mary	Green, Mrs. Harriet
Faulkner, Mrs. Mary E.	Greenfield, Mrs. Catharine A.
Fechs, Mrs. Annie	Greenfield, John N.

Gregory, Lottie	Holmes, Lizzie E.
Gustafson, Agnes E.	Holmes, Mrs. Maria M.
Gustafson, Anna T. M.	Hooper, Mrs. Ellen M.
Gustafson, Mrs. Anna C.	Hooper, Otis F.
Gustafson, Mrs. Mary	Horton, George W.
Hagadorn, Mrs. Sally	Horton, Harry G.
Hale, Charles B.	Horton, Isabella F.
Hale, Mrs. Ellen M.	Horton, James M.
Hartshorn, Edwin A.	Horton, Mrs. Effie W.
Hartshorn, Edwin S.	Horton, Mrs. Catharine E.
Hartshorn, Jessie	Horton, William H.
Hayford, Mrs. M. L.	Hotchkin, Delia M.
Heims, George	Hotchkin, Nettie M.
Heims, Mary	House, Edward O.
Heimstreet, Mrs. Emeline	House, Mrs. Anna K.
Helmes, Frederick C.	Huff, Henry
Helmes, Mrs. Lillie A.	Huff, John
Herbage, Mrs. Libbie M.	Huff, Mrs. Fannie E.
Herrick, Clinton B.	Hulbert, Edwin H.
Herrick, Mrs. Lillian F.	Hulbert, Mrs. Kate A.
Herrick, Sarah J.	Hulbert, Seymour
Hicks, Mrs. Hannah A.	Hunt, Enoch
Hillman, Mrs. Ordella M.	Hurst, Charles
Holdridge, Merton A.	Hutchinson, Mrs. Mary A.
Hollister, Carrie V.	Huth, Amanda
Hollister, Maggie L.	Huth, Mrs. Sarah R.
Hollister, Mrs. Carrie C.	Ingalls, Harry O.
Hollister, William H.	Ingalls, Horace B.
Holmes, Clara E.	Ingalls, Mrs. M. E.
Holmes, Henry	Ingalls, Oscar F.

Irish, Mrs. Emeline	King, Mrs. Mary
Jamison, James	King, Mrs. Sarah R.
Jejeiam, Manorg H.	Kittle, Mrs. Evalina
Jepson, Ila M.	Klock, jr., Daniel
Johnson, Carrie F.	Knowlton, Mrs. Maria A.
Johnson, Mrs. Elizabeth	Labrum, Mrs. Judith A.
Johnson, Emily C.	Larkins, Alpha
Jombarjean, G. M.	Lee, Charles A.
Jones, Mrs. Angeline M.	Lee, Mrs. Abbie
Jones, Carrie A.	Lee, Mrs. Eliza
Jones, Ella H.	Lee, Nathaniel
Jones, Harry B.	Leet, Charles M.
Jones, Mrs. Carrie E.	Leet, Mrs. Prudence
Jones, Octavous	Leet, Wm. E.
Jordan, Mrs. Elizabeth	Lewis, Mrs. Carrie
Karajian, G. H.	Lovejoy, Mrs. J. A.
Keith, Harriet	Lub, William A.
Keith, Robert	Mallery, Mrs. Mary J.
Kellum, Mrs. Gertrude	Mallery, Hattie E.
Kendall, Mary E.	Mallery, Mary J.
Kendall, Newell A.	Mallory, Stephen
Kendall, Mrs. Jennie E.	Mann, Mrs. Ellen A.
Kenyon, David R.	Mann, William H.
Kenyon, Mrs. Emily	Mannell, Anna May
King, Alford Floyd	Mannell, George
King, Elizabeth R.	Mannell, Gussie J.
King, Letitia E.	Mannell, Mary
King, Mary J.	Manning, Mrs. Susan P.
King, Matilda E.	Martin, Clarence L.
King, Mrs. Mary	Martin, Josiah A.

Martin, Julia A.	Morand, Emeline M.
Martin, Mrs. Cynthia L.	Morand, Ida L.
Martin, Mrs. Elsie A.	Morand, Mrs. Mary
Matthews, James	Morand, Ulysses G.
Matthews, Mrs. Alice	Morand, William
May, Charles D.	Morey, Charles E.
May, Earl H.	Morey, Clara
May, Edwin A.	Morey, George W.
May, Emma J.	Morey, Manley W.
May, Libbie B.	Morey, Mrs. Charlotte A.
May, Mary L.	Morey, Mrs. Susan M.
May, Mrs. Julia A.	Mosher, Martha A.
McChesney, Carrie E.	Munro, John
McKittrick, Mrs. Carrie	Munro, John C.
McKittrick, W. H.	Munro, Lizzie,
McMasters, Mrs. Nancy J.	Myers, Carrie I.
McMurray, Charlotte E.	Myers, Hattie
McNider, Mary	Myers, Maria M.
Mead, William E.	Myers, Mrs. Harriet E.
Meeker, Mrs. Mary E.	Myers, Mrs. Sarah
Meeker, Mrs. Ruth A.	Naylor, Anna
Meeker, Mrs. Ruth A.	Naylor, James
Meeker, William A.	Naylor, George W.
Merrill, Carlton H.	Naylor, Maud
Merrill, Mrs. Sarah T.	Naylor, Mrs. Emma
Mesick, Henry	Naylor, Sarah
Mesick, Mrs. Emeline	Nelson, Minnie
Michael, Frank	Nieson, Anna Mary
Mooney, James A.	Nieson, Tina
Moore, Ella A.	Norton, Ethel

Norton, Mrs. Estella	Podmore, Annie G.
Odell, Celia	Podmore, Eva J.
Osborne, Mrs. Elizabeth T.	Podmore, Mrs. S. Alice
Ostrander, Amelia R.	Podmore, James W. F.
Packard, Chauncey D.	Pomeroy, D. W.
Packard, Lillie	Pomeroy, Mrs. Marion
Paine, Mrs. Sarah G.	Popple, Henry A.
Palmetier, Catharine E.	Popple, Mrs. Lizzie A.
Pasco, Francis H.	Porter, Flora E.
Pasco, Mary Jane	Potliyan, Emmanuel H.
Pasco, Mrs. Caroline	Potliyan, Jacob
Pasco, Mrs. Robina	Pulsifer, Stella
Pasco, Sarah	Pulver, Mrs. Lottie
Pasco, William	Queal, Arthur D.
Patterson, Mrs. Hattie C.	Queal, Mary
Patterson, Thomas W. P.	Queal, Mrs. Alice
Patton, Annie	Raport, Louis
Peabody, Andrew	Redfield, Mrs. Mary
Peabody, Helen E.	Rhind, Mrs. Susan P.
Peabody, Mrs. Sarah A.	Rice, Harry L. D.
Peabody, Samuel J.	Rice, Mrs. Carrie E.
Peckham, Mrs. Mary	Richardson, Mrs. Cornelia
Peckham, Phœbe	Rilyea, Mrs. Hattie
Peckham, William M.	Robbins, Mrs. Phœbe M.
Percey, Effie	Rockfellow, Lizzie
Percey, Lillie	Rockfellow, Mrs. Henrietta
Petrium, H.	Rockfellow, Rosa
Pettis, William	Roga, Harry
Peyton, Jennie D.	Roga, Joseph B.
Phillips, Mrs. Clara	Roga, Mrs. Carrie

Rogers, Daisy	Seymour, Robert
Rogers, Helen M.	Shappo, Mrs. Catharine B.
Rogers, Lillian F.	Shaw, Charles H.
Ronalds, James	Shaw, Mary C.
Ronalds, Mrs. Clárisa	Shaw, Mrs. Jennie
Roome, Christian H.	Sherwood, Cyrus
Rose, Jennie S.	Shires, Mrs. Ella
Rowley, Mrs. Ida	Sivers, Mrs. Lina
Russell, Harriet A.	Snow, Mrs. Alice P.
Russell, Mrs. Harriet H.	Snow, Samuel O.
Rynders, Mrs. Lizzie	Sontar, Mrs. Fannie
Rynders, Nellie	Spaulding, Mrs. Clara M.
Sanford, Frederick A.	Spencer, Mrs. Lillie A.
Sawyer, Mrs. Alice	Spicer, Ann Eliza
Sawyer, Mrs. Lucy S.	Spicer, Sarah J.
Saxe, James A.	Staley, Mrs. Carrie T.
Saxe, John W.	Starks, Mrs. Elizabeth
Saxe, Mary E.	Starks, Ralph J.
Saxe, Mrs. Ellen G.	Starks, Ralph E.
Saxe, William A.	Stewart, Bessie
Schutt, Annie G.	Stone, Mrs. Mary A.
Schutt, Frank P.	Stout, Edward L.
Schutt, Mrs. Anna M.	Stout, Mary Julia
Scott, Anna E.	Stout, Mrs. Mary R.
Searles, Mrs. Jennie	Stradling, Mrs. Agnes S.
Searles, Mrs. Olive	Strait, Horatio N.
Searles, William	Strait, Mrs. Emma
Seeman, Emma	Strait, Mrs. Louisa
Seymour, Minnie	Swenson, John
Seymour, Mrs. Mary E.	Swenson, Mrs. Ophelia

Takakjian, Jacob	Waterbury, Mrs. Rose
Tann, Sarah S.	Waterbury, Sherman
Tappan, Mrs. Susan M.	Watrous, Sarah M.
Taylor, William	Weaver, James J.
Thompson, Mrs. Mary	Westervelt, Mrs. Sarah E.
Titus, Mattie L.	Whipple, John B.
Tschumi, Fred. J.	Whipple, Henry
Turknett, R. G.	Whipple, Mrs. Ardell Y.
Tyler, Charles H.	White, Charles T.
Tyler, Mrs. Carrie T.	White, George A.
Udall, John	White, Palmer
Uline, Mrs. Sarah M.	Whiteman, Albert H.
Urann, Samuel	Whyland, Madeline
Van Buren, Bradley	Wilson, Hattie
Van Buren, Mrs. Amy	Wilson, Mrs. Catharine
Vandercook, Zilphia Z.	Wilson, Mrs. Maria L. Dowdell
Van Deusen, Mrs. Hannah	Wilson, Mrs. Mary
Van Valkenburgh, Effie	Wilson, Ruth A.
Van Valkenburgh, Mrs. Eliza	Wilson, Thomas
Vasey, Arma	Wing, Mrs. Nannie
Vasey, Minnie	Wiston, Mrs. Naomi
Vasey, Mrs. Elizabeth	Woolworth, Pamela
Vasey, Nicholas	Worden, Mrs. Mary
Vaughn, Mrs. Anna J.	Wyman, Jennie E.
Wager, Leonard	Wyman, John D.
Wager, Mrs. Eliza	Wyman, Lottie S.
Wager, Mrs. Frances	Wyman, Mrs. Emma E.
Wager, Paul	Young, Carrie A.
Wait, Lewis H.	Zeptner, Maggie
Wait, Mrs. Mary J.	Zeptner, Mrs. Jane
Waterbury, Emerson	

STATE STREET M. E. SUNDAY SCHOOL,
1887-88.

OFFICERS.

Rev. J. E. C. Sawyer, Pastor.
Daniel Klock, jr., - Superintendent.
J. W. F. Podmore, - - Asst. Superintendent.
William H. Mann, - Secretary.
Stephen J. Brown, - - Asst. Secretary.
Stephen Mallory, - Treasurer.
James Y. Fisk, - - - Librarian.
Fred. R. Comstock, - 1st Asst. Librarian.
J. Frank Fellows, - - 2d Asst. Librarian.
Mrs. S. T. Cary, - - Female Superintendent.
Mrs. Joseph Hillman, - Superint'd't of Primary Dept.
Mrs. W. C. Daboll, - Asst. Sup't of Primary Dept.
Miss Mary E. Saxe, - Pianist.
Miss Mary T. Crandell, Asst. Pianist.
Miss Mary L. May, - - Organist.
Miss Clara E. Holmes, Asst. Organist.

TEACHERS.

P. W. Converse,
Joseph Crandell,
A. C. Fellows,
E. A. Hartshorn,

Fred. C. Helms,
Henry Holmes,
E. O. House,
Chas. E. Morey,
J. W. F. Podmore.
Mrs. E. Belden,
Mrs. Joseph Berwin,
Miss Clara E. Bowen,
Mrs. C. M. Clint,
Miss Mary T. Crandell,
Miss Martha Dow,
Mrs. Mary Y. Fisk,
Mrs. Mary K. Gillespie,
Mrs. Wm. J. Herbage,
Miss Maggie Hollister,
Miss Clara E. Holmes,
Mrs. E. O. House,
Mrs. W. H. Mann,
Mrs. Charles E. Morey,
Miss Clara A. Morey,
Mrs. Amelia R. Ostrander,
Mrs. Anne G. Podmore,
Miss Mary M. Queal,
Miss Mary E. Saxe,
Miss Madeline Whyland,
Mrs. E. Westervelt.

SUBSCRIPTIONS FOR BUILDING THE FIRST METHODIST MEETING-HOUSE IN TROY, JAN'Y 2, 1809.

Eliphalet King, -	-	-	-	\$150 00
Morris DeCamp, -	-	-	-	35 00
Asahel Gilbert, -	-	-	-	35 00
David Canfield, -	-	-	-	30 00
Aaron Raymond, -	-	-	-	20 00
Alex. Stewart, -	-	-	-	20 00
Moses Platt, -	-	-	-	10 00
Eli Burritt, -	-	-	-	10 00
John Boardman, -	-	-	-	10 00
Andrew Proudfit, -	-	-	-	10 00
Thos. Hillhouse, -	-	-	-	10 00
E. Warner & Co., -	-	-	-	10 00
Corning & Co., -	-	-	-	10 00
A. & D. Lamoreaux, -	-	-	-	10 00
John Sanders, -	-	-	-	5 00
David Scoby, -	-	-	-	5 00
Samuel Whatleu, -	-	-	-	5 00
Phebe Curtis, -	-	-	-	5 00
Elisha Fanning, -	-	-	-	5 00
Thos. Davis, -	-	-	-	5 00
Albert Pawling, -	-	-	-	5 00
Mr. Fauncher, -	-	-	-	5 00
Ephraim Morgan, -	-	-	-	5 00
Levi Rumsey, -	-	-	-	5 00
Russell, Tracy, & Co., -	-	-	-	5 00

Stanley Thompson, -	-	-	-	5 00
Elias F. -	-	-	-	5 00
Nathaniel Chapman, -	-	-	-	5 00
U. Miller, -	-	-	-	5 00
Thomas Sumer, -	-	-	-	5 00
—— Hazzard, -	-	-	-	5 00
Hugh Peebles, -	-	-	-	4 00
Nehemiah Tomkins, -	-	-	-	3 50
Isaac Fowler, jr., -	-	-	-	3 00
Henry Vail, -	-	-	-	3 00
Richard Keeling, -	-	-	-	3 00
Wm. Bogardus, -	-	-	-	3 00
Theodore Barnard, -	-	-	-	3 00
Ephraim Whitaker, -	-	-	-	3 00
William McManus, -	-	-	-	3 00
James Sheldon, -	-	-	-	3 00
Benjamin Higbie, -	-	-	-	3 00
J. Watts, -	-	-	-	2 50
Andrew Hemphill, -	-	-	-	2 00
Jasper M. Vandemburgh, -	-	-	-	2 00
Samuel Swasey, -	-	-	-	2 00
Thomas Read, -	-	-	-	2 00
Archibald Weaver, -	-	-	-	2 00
Edward S. Stewart, -	-	-	-	2 00
Felix Lester, -	-	-	-	2 00
Platt Titus, -	-	-	-	2 00
I. M. Wells, -	-	-	-	2 00
Elisha Sheldon, -	-	-	-	2 00
James Adams, -	-	-	-	2 00
H. Keeling, -	-	-	-	2 00

Joseph Hues,	-	-	-	-	2 00
Charles Richards,	-	-	-	-	2 00
John Smith,	-	-	-	-	2 00
Elias Lasell,	-	-	-	-	2 00
Alexander Rousseau,	-	-	-	-	2 00
Rogers & Rockwell,	-	-	-	-	2 00
W. Putnam,	-	-	-	-	2 00
Isaac Ayers,	-	-	-	-	2 75
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Mullen, Sarah	Pickering, Sarah F.
Norris, Anna	Pike, William H.
Norris, George	Pitcher, Libbie
Norris, Mary E.	Pitts, Mary

Powell, Mark K.	Rood, Lucy
Pratt, Annie E.	Rowe, Lucretia
Pratt, Charity	Rowe, Francis J.
Pratt, John P.	Rowe, Lucy A. W.
Pratt, Julia A.	Rowe, Mary
Prentice, Charles C.	Rowe, William H.
Prentice, Parmelia M.	Rowe, jr., William H.
Pulis, Abram	Rowles, D. Henry
Pulis, Catharine	Rowles, Mary R.
Pulis, Jennie	Rowley, Charles W.
Pulis, Jessie	Scott, Auline
Pulis, Nellie	Seaman, Mary
Pulis, Olive	Sexton, Charles H.
Quigley, Mary H.	Shafer, Clarence E.
Quigley, William H.	Shafer, Eliza
Quivey, Alta	Sheffers, Lemira B.
Ranken, Sabrina	Sherwood, Lucia M.
Ranken, William	Sherwood, Sarah A.
Ratoon, Minnie	Shooks, Marietta
Reynolds, Nathaniel	Simpson, Almira
Rice, William	Sleight, Mary
Rich, Ruth M.	Sleight, Roxy
Ring, Sarah	Slocum, Charlotte E.
Roach, Dora M.	Smith, Charles
Robertson, Minnie A.	Smith, Elizabeth
Robertson, Thurza	Smith, Emaline
Rogers, John W.	Smith, Emily
Rogers, Mary A.	Smith, George E.
Rogers, Mrs. R. A.	Smith, Hannah
Rogers, Thomas	Smith, Julia

Smith, Mary J.	Thayer, Sarah A.
Smith, Sarah E.	Thayer, Walter
Smith, S. Lillie	Tiffany, Eleanor
Snyder, Abby J.	Tracy, Deborah
Snyder, Cora	Tripp, Hattie L.
Snyder, Ella	Tully, Wm. E.
Snyder, Ida	Turner, Lavinia
Snyder, Margaret E.	Turner, Royal L.
Snyder, William R.	Tuthill, Nancy
Stanley, Eames	Tuttle, Emma M.
Stanley, Jane	Uline, Rebecca
Stanley, Mary	Van Alstyne, Alice
Stanley, Rosanna	Van Alstyne, Anna G.
Stannard, Alice M.	Van Alstyne, Calsinai
Stannard, Carrie D.	Van Alstyne, Geo. W.
Stannard, Henrietta	Van Alstyne, Richard H.
Stannard, John D.	Van Alstyne, Sally E.
Starr, Margaret	Van Alstyne, Wm. L.
Starr, William	Van Alstyne, jr., Wm. L.
Staunton, Elmer E.	Van Antwerp, Alice
Sterry, Laura A.	Van Antwerp, Mattie
Stewart, Mary F.	Van Buren, Carrie
Stone, Kate A.	Van Buren, Catharine
Streeter, Lorenzo	Van Buren, Eva
Streeter, Mrs. Lorenzo	Van Buren, Julia F.
Swan, Delia	Van Buren, Lucretia
Swartwout, Mary C.	Van Buren, Rebecca
Thayer, Emma	Vandecar, Ann J.
Thayer, Gussie	Van Deusen, Charles B.
Thayer, Sarah	Van Deusen, Retta

Van Deusen, Sarah	Wemett, Electra
Van Hoesen, Francis	Wenzell, Charles H.
Van Hoesen, Margaret	White, Anna M.
Van Hoesen, Oscar A.	Whited, Alvinze
Van Hoesen, Sarah J.	Whited, Florence A.
Van Hoesen, William	Wickham, Annie
Van Ness, Glorianna	Wickham, Lillie
Van Vleck, Francis W.	Wilcox, Mary
Van Vleck, Luella L.	Wilkinson, Thomas
Vedder, Ada A.	Wilson, Hannah S.
Viall, Cora	Wilson, Julia
Viall, Frank P.	Wilson, Minnie L.
Vines, Eli P.	Wilson, Perry H.
Vines, Fannie C.	Winne, Martha
Vines, Sophia	Witherell, Louisa
Vrooman, Carrie F.	Wixon, Kate
Waite, Gay	Wood, Almira
Waldron, Ephraim D.	Wood, Mary L.
Waldron, Hannah	Wood, S. L.
Waldron, Sarah A.	Woodruff, Clara I.
Ward, Tillie	Woolfe, Catharine M.
Warner, Mary E.	Woolfe, George
Waters, Hattie	Wright, Mary L.
Waters, William	Wright, Sarah A.
Weaver, Annie	Young, Georgietta
Wells, Myra	Zears, Jennie

FIFTH AVENUE M. E. SUNDAY SCHOOL, 1887-88.

OFFICERS :

Rev. H. Graham,	-	-	Pastor.
H. C. Curtis,	-	-	Superintendent.
Levi Hoag,	-	-	Asst. Superintendent.
Mrs. A. D. Lyon,	-		Female Superintendent.
G. W. Van Alstyne,	-		Secretary.
W. L. Van Alstyne, jr.,			Asst. Secretary,
Wm. H. Quigley,	-		Treasurer.
H. A. Evarts,	-	-	Librarian.
J. F. Fleming,	-	-	Asst. Librarian.
H. L. Evarts,	-	-	Asst. Librarian,
E. F. Brown,	-	-	Asst. Librarian.
Bert. Lyon,	-	-	Asst. Librarian.
W. H. Pike,	}		Church Commission on
I. Bogardus,	}	-	Sunday School.

TEACHERS :

A. D. Banker,	Miss Lillie Gould,
C. H. Benedict,	Miss Carrie Gray,
I. S. Bush,	Mrs. Edward Green,
J. H. De Long,	Miss Kate Guenther,
C. H. Hammond,	Mrs. Levi Hoag,
R. W. Hewitt,	Miss Ida Hewitt,
R. B. Hurd,	Mrs. Frederick Johnson,
Miss Sarah Baldwin,	Mrs. J. B. Jones,
Mrs. A. D. Banker,	Miss Lizzie Jones,
Mrs. C. H. Benedict,	Miss Abbie Kipp,
Miss Eva Bouns,	Miss Jennie Pettit,
Miss Florence Brown,	Miss Julia Pratt,
Mrs. H. C. Curtis,	Mrs. W. H. Quigley,
Mrs. E. J. De Lavergne,	Miss Mary Rowe,
Mrs. H. Ford,	Mrs. E. W. Simpson,
Miss Jennie Gould,	Mrs. J. H. White.

OFFICIAL BOARD OF THE THIRD ST. CHURCH,
1887-88.

Rev. J. P. Haller, - - - Preacher in Charge,
George M. Bowns, - - - Local Preacher.

CLASS LEADERS :

Kingman Golledge, Benjamin Vipond.

STEWARDS :

Lewis Birkenshaw,	John Hayes,
Samuel Bord,	John Shetland,
William Claydon,	Charles J. Shroder,
John De Freest,	Samuel L. Taylor,
David Greer,	Benjamin Vipond,
	Joseph Weston.

TRUSTEES :

Samuel Bord,	Daniel Klock, jr.,
David Greer,	T. W. P. Patterson,
Thomas W. Hislop,	Charles J. Shroder.

Daniel Klock, jr., Sunday-school Superintendent.



MEMBERS OF THE OFFICIAL BOARD OF THE THIRD STREET M. E. CHURCH, 1887-88.

L. Irkenshaw,
S. L. Taylor,

J. Shetland,
D. Klock, jr.,

T. W. Hislop,
C. J. Shroder,

T. W. P. Patterson,
Rev. J. P. Haller,

D. Greer,
S. Bord,

J. Hayes,
B. Vipond,

J. Weston,
J. De Freest,

G. M. Bovins,

W. Clayton,

K. Colledge,

MEMBERS OF THE THIRD ST. CHURCH.
1887-88.

Armstrong, Maggie	De Freest, Melinda
Ashton, James	Ensign, Carrie
Bainbridge, William	Essegian, Moses
Bancroft, Mrs. C. J.	Ferguson, James
Birkenshaw, Lewis	Ferguson, Peter
Bissell, Harry	Fisher, Freda
Bissell, Maggie	Ford, Jane
Bissell, Melissa	Gloss, Allan
Bissell, Mrs. M. H.	Gloss, Elinor E.
Bord, Charlotte	Golledge, Kingman
Bord, Charlotte T.	Greer, Kitty
Bord, Lydia	Greer, William S.
Bord, Samuel	Guy, Elizabeth
Bowns, Eliza	Halse, Douglass
Braman, Edmund	Halse, Jane
Braman, Hattie	Halse, Lizzie
Braman, John E.	Hanson, James
Braman, Mrs. John E.	Hanson, Mrs. James
Bruce, Maria	Harber, Alfred
Bruce, Sarah	Harden, Catherine
Bumsted, Margaret	Harrington, Lena B.
Burkal, James	Harrison, Helen J.
Cary, Mary	Hayes, Annie
Claydon, Albert,	Hayes, John
Claydon, W.	Hayes, Mary
Claydon, Mrs. W.	Hayes, Mary L.
Cooper, S. Belle	Hayes, Priscilla
Danks, Phœbe	Heuson, John
De Freest, John	Hislop, Annie

Jones, Libbie	Siples, Jacob
Lee, James	Siples, Warren
Luce, Thomas	Snyder, Jessie
McChesney, Barbara	Stevenson, Emily
McChesney, Delia	Stevenson, John
McKean, John	Stevenson, Mrs. John
Meachem, John	Sutton, Nancy
Meachem, Lydia	Swan, Delia
Meachem, Mrs. Charles	Taylor, Emma
Meachem, Susie	Taylor, Josie
Meachem, Thomas	Taylor, Lucy
Meek, Abraham	Taylor, Samuel L.
Meek, Nancy	Thicket, Elizabeth
Meek, Timothy	Thicket, Joshua
Moore, Henry	Tifft, Elmira K.
Morton, John	Timmins, Emma
Olmstead, Mary	Tolmie, Jennie
Payne, Mary	Tolmie, Martha
Payne, William	Tolmie, Thomas
Rouse, Amelia	Tracy, Jane
Rouse, Frankie	Trotter, Elizabeth
Rouse, W. W.	Turner, Emma
Shaw, Myra	Turner, Harriet
Shetland, Ida	Turner, Josiah
Shetland, John	Turner, Mary
Shetland, Kitty	Van Hoesen, Maria
Shetland, Maggie	Van Hoesen, Milton
Shetland, Mary	Vipond, Benjamin
Shetland, Lily	Weston, Charles
Shout, Lucinda	Weston, George R.
Shroder, Charles J.	Weston, Joseph
Shroder, Kate	Williams, Charles
Simpson, Annie	Williams, Frank
Simpson, James	Witbeck, Sarah

THIRD STREET M. E. SUNDAY SCHOOL,
1887-88.

OFFICERS :

Rev. J. H. Robinson,	-	Pastor,
Daniel Klock, jr.,	-	Superintendent,
Thomas W. P. Patterson,	-	1st Asst. Superintendent,
David Greer,	-	2d Asst. Superintendent,
William R. Cooper,	-	Secretary,
George R. Weston,	-	Asst. Secretary,
Thomas W. Hislop,	-	Treasurer,
Samuel L. Taylor,	-	Librarian,
William Claydon,	-	Asst. Librarian,
Miss Myra Shaw,	-	Female Superintendent,
Miss S. Belle Cooper,	-	Supt. Primary Dept.,
Miss Anna Hayes,	-	Asst. Supt. Primary Dept.,
Lorenzo Braman,	-	Chorister,
Mrs. David Greer,	-	Organist.

TEACHERS :

Kingman Golledge,	Miss Carrie Ensign,
Rev. J. H. Robinson,	Mrs. David Greer,
Mrs. J. E. Braman, jr.,	Mrs. Thos. W. P. Patterson,
Miss Sarah Bruce,	Mrs. J. H. Robinson,
Miss Lillie Cooper,	Miss Myra Shaw,
Miss Phœbe Danks,	Miss Delia Swan,
Mrs. John De Freest,	Miss Jessie Warner.

OFFICIAL BOARD OF TRINITY CHURCH,
1887-88.

Rev. P. L. Dow, - - - Preacher in Charge.

James H. Bounds,	}	- Local Preachers.
William H. Edwards.		
William Foster,		
William H. Manning,		

Joseph Hillman, - - - Exhorter.

CLASS LEADERS :

S. P. Allen.	Charles W. Hulbert,
Israel Bickford,	Mrs. C. W. Hulbert,
Isaac S. Bussing,	Howard S. Kennedy,
William Foster,	William H. Manning,
Joseph Hillman,	William E. Smith.

STEWARDS :

Fred. Beiermeister, jr.,	Thomas Edwards,
Adam Clint,	Joseph Hillman,
Jesse Crannell,	Howard S. Kennedy,
Edward Edwards,	Lewis Roth,
James W. Wood.	

TRUSTEES :

Fred. Beiermeister, jr.,	Joseph Hillman,
Israel Bickford,	Charles W. Hulbert,
George W. Cary,	James A. McPherson.
William E. Smith.	

James W. Wood, Sunday-school Superintendent.



MEMBERS OF THE OFFICIAL BOARD OF TRINITY M. E. CHURCH, 1887-88.

S.P. Allen,	I. Roth,	J.W. Wood,	C.W. Hulbert,	W.E. Smith,	J.C. Austin (asst. leader),	I.S. Bussing,	F. Betermeister, jr.,	H.S. Kennedy,	N.H. Sibley (asst. leader)
T. Edwards,	I. Crannell,	A. Clint,	I. Hillman,	Rev. P. L. Dow,	I. Bickford,	G. W. Cary,	W. Foster,	J. A. McPherson,	
		W. H. Edwards,	E. Edwards,	W. H. Manning,	J. H. Bounds,				

MEMBERS OF TRINITY CHURCH,
1887-88.

Abrames, Adelia	Bentley, Minnie
Abrames, Charity	Bergh, William
Abrames, Ella M.	Bickford, Almira
Abrames, Harvey	Bickford, Israel
Abrames, Jessie	Bickford, Thomas H.
Abrames, John	Blackwood, Charlotte
Abrames, Minnie	Blackwood, Jennie
Ager, James B.	Bloomingtondale, Annie R.
Allen, Addie A.	Bloomingtondale, Edward J.
Allen, Addie	Bloomingtondale, George
Allen, Alexander S.	Bloomingtondale, Josephine
Allen, Annie E.	Bloomingtondale, Pheobe
Allen, Ella May	Bonesteel, Hattie
Allen, Stanton P.	Bonesteel, Leuella
Andrews, James	Bose, Robert G.
Andrews, Nancy	Bounds, James H.
Austin, Georgiana	Bowdy, William H.
Austin, John C.	Brandow, Maria
Bailey, Julia M.	Brandow, William
Bailey, Sidney C.	Brewer, Caroline
Beam, Augustus	Brimmer, Annie
Beiermeister, Charlotte	Brimmer, John
Beiermeister, jr., Fred.	Brimmer, Fannie
Beiermeister, Jennie	Brown, Angelina
Beiermeister, William	Brown, Emma
Bennett, Elizabeth	Brush, Lavina
Bentley, Florence	Brush, Rosella
Bentley, Maria	Brush, Tallman

Buchan, Jane,	Cary, William
Buckley, Clara	Cass, Annie
Burdick, Elizabeth	Castle, John
Burdick, Jennie E.	Chamberlain, Harriet
Burdick, Joel T.	Chambers, Anna F.
Burdick, H. Libbie	Chambers, Emily J.
Burdick, Wallace	Chisholm, John
Bussey, Bertha	Churchill, Nellie
Bussing, Ella S.	Clark, Anna J.
Bussing, Isaac	Clark, David J.
Button, George W.	Clark, Martha
Button, Rebecca	Clark, Sheldon J.
Byrne, Sarah	Clickner, Eliza
Calkins, Alice	Clickner, Jacob M.
Calkins, Charles W.	Clint, Adam
Campaigne, Bertha	Clint, Annie Frances
Campaigne, Jennie M.	Clint, Jesse
Campaigne, Jonathan	Clint, Sarah
Campaigne, Margaret	Coffin, Deborah
Campaigne, Thomas	Coffin, Peter
Campaigne, Thomas A.	Cogger, Lottie
Campaigne, William	Conklin, Ella
Campbell, Catharine	Corps, Kate
Campbell, Emma	Corps, Millicent
Campbell, Jennie F.	Covert, Emma
Campbell, Lottie	Cox, Mary L.
Carnrick, Lillian M.	Cox, Sarah E.
Cary, Elizabeth A.	Crannell, Jane
Cary, George	Crannell, Jesse
Cary, Hannah	Crannell, Julia

Crannell, Maria	Deihl, Augustus
Crannell, Marvin D.	Dow, Carrie R.
Crannell, Mary E.	Dow, George H. P.
Crannell, Phœbe	Dow, Mary E.
Crannell, William	Dow, William L.
Craver, Alvina	Draper, Jane
Craver, Chauncey	Dudoire, Fannie
Craver, Fanny	Dudoire, Hulalie
Craver, John W.	Dudoire, Nelson
Craver, John Wesley	Dudoire, Peter M.
Craver, Martha	Dutcher, William H.
Craver, Sarah Eveline	Eklund, Dorothy
Crawford, Emma	Eklund, John E.
Crawford, George A.	Edwards, Annie E.
Crawford, Fred. W.	Edwards, Eddie
Crawford, Margaret	Edwards, Edward
Crawford, Rebeena R.	Edwards, Emma
Crooker, Mary	Edwards, Frederick
Crooker, Sarah J.	Edwards, George
Cross, Alfred	Edwards, Jonathan
Cross, Anna E.	Edwards, Lilly
Curry, Martha	Edwards, Maggie
Curtis, Stiles	Edwards, Mary A.
Daly, Ellen	Edwards, Mary C.
Davidson, Bertha	Edwards, Thomas
Davidson, Georgiana	Edwards, Thomas C.
Davidson, Robert	Edwards, Thomas Ensign
Deihl, Adeline Ogden	Edwards, William H.
Deihl, Josephine	Emerson, Lottie
Deihl, Andrew	Emerson, Nettie

Emerson, Phoebe	Gardiner, A.
Emerson, William	Geddes, Ellen M.
Farr, Gertrude H.	Geddes, Herbert M.
Farr, Mary E.	Geddes, Ida
Farr, Mattie P.	Geddes, William
Farr, Nelson J.	Geer, Lewis
Files, Cordelia	Gibson, Minnie
Files, Nancy	Gilbert, Emogene
Finch, John W.	Goewey, Nettie A.
Finch, Marg. Mickle	Goode, Mrs. George H.
Finder, John	Goode, Mary
Firth, Annie	Graham, Eliza
Firth, Lena	Green, Bessie C.
Fletcher, Ellen	Green, Betsey
Forman, George W.	Green, Eliza
Foster, Elizabeth	Green, Eveline
Foster, William	Green, Fred. O.
Fradenburgh, Alice M.	Greenman, Maggie J.
Fradenburgh, George W.	Griffith, John
Frear, Chauncey D.	Griffith, Lulu
Frear, Rosanna	Hall, Betsey
French, Asa	Hammer, Thomas
French, Carrie	Hammond, George W.
French, Jesse	Hammond, Sarah C.
French, Louisa	Harper, Agnes
French, Roswell	Harper, Carrie
French, Sarah M.	Harper, Mary
Gallagher, Bessie	Harper, John B.
Gardiner, Kate	Harper, Mary
Gardiner, Sarah	Harper, Mary

Harper, Peter A.	Imerson, Ada
Harper, William J.	Imerson, Ernest
Harris, Mary J.	Imerson, Esther
Henry, Chloe Pamela	Imerson, Mary
Hicks, Lewis E.	Jenney, Sarah J.
Hicks, Nellie	Johnson, Sarah J.
Hillman, Joseph	Jones, Ann
Himes, John	Keating, Cora A.
Himes, Libbie	Kelly, Hortense
Hislop, Albert E.	Kelly, Louise M.
Hislop, Annie	Kemcut, Nathaniel
Hislop, Elizabeth	Kemcut, Ida Amelia
Hislop, Elizabeth	Kendall, Frank
Hislop, Fannie	Kendall, Jennie E.
Hislop, Frank W.	Kennedy, Edith
Hislop, Jessie	Kennedy, Elizabeth
Hobbs, De Witt	Kennedy, Howard S.
Hobbs, Howard	Kennedy, Josephine
Hobbs, Josie	Kennedy, Lydia A.
Hollis, Elizabeth A.	Kennedy, Maggie
Holt, Ellen	Kennedy, Susie
Horton, Elvira	Kirk, Celia C.
Houghtaling, Mary E.	Klock, Emma L.
Howe, Jerod D.	Klock, Fred
Howes, Elizabeth	Knapp, Etta
Howes, George	Knight, Richard
Howes, Hattie	Lang, Robert
Hulbert, Charles W.	Lang, Sarah
Hulbert, Philip F.	Lassells, Julia
Hulbert, Sarah A.	Lassells, Mary E.

Leffler, Adaline	McPherson, Maggie
Leffler, Amelia	McPherson, Minnie
Leffler, Genevive	McPherson, Sarah G.
Lobdell, Matilda	Meador, Margaret
Lott, Diana	Mielenz, Charles F.
Lott, Joseph	Mielenz, Clara
Lott, Libbie	Mielenz, Florence
Lott, Thomas O.	Mielenz, Ida
Mambert, Alvin	Miller, Adelbert
Mambert, Arlington H.	Miller, John
Mambert, Electra	Miller, Julia C.
Mambert, Grace	Mitchell, Ann
Mambert, Ida	Mitchell, George
Mambert, William H.	Mone, Amanda M.
Marble, Amanda M.	Moore, Anna
Marble, Jennie	Moore, Delia
Marble, Lizzie M.	Moore, Fannie
McAllister, Laura	Moran, Ella
McCabe, Alida	More, George W.
McCabe, James	Moses, Elizabeth
McCabe, Sarah	Muckle, Harry L.
McCabe, William	Muckle, Mary B.
McChesney, Emma	Mulholland, Charles H.
McCune, Mary	Mulholland, Emily
McCune, Minnie	Mulholland, Ellen
McKee, Martha	Mulholland, Kate M.
McLaughlin, Clara P.	Outhet, Annie
McLaughlin, Elizabeth	Owens, Frances
McPherson, James A.	Paddock, Mary
McPherson, jr., James A.	Paddock, Orinda E.

Parent, Rebecca	Roth, Mary
Parnnel, Mary	Roth, William
Pattison, John A.	Ruth, Edward
Peterson, Mary	Ruth, John A.
Pollard, Catherine	Ruth, Maggie
Pollard, Fannie E.	Rylan, Edwin
Pollard, Mary F.	Rylan, Nellie
Pollard, Maria	Schermerhorn, Catharine
Pollock, George F.	Schlachter, Carrie L.
Pollock, Isaac	Schlachter, Mary
Pollock, jr., James	Sharp, Augusta
Pollock, Lottie L.	Sharp, George E.
Pollock, Mellie	Sharp, Minnie
Powell, Mary	Sharp, Oakley W.
Reichard, Rosa	Sharp, Sarah
Reichard, Wallace J.	Shaver, Antoinette
Reichard, Charles S.	Shaver, Charles
Reilly, Joseph E.	Shaver, Cornelia
Reilly, Mrs. Joseph E.	Shaver, Jennie
Reynolds, Lottie	Sheldon, Charity
Ripple, Kate	Sheldon, I. W.
Roarke, Kittie	Sheldon, Willis I.
Roberts, Sarah	Shepherd, Hannah
Robinson, Margaret	Sibley, Carrie
Robinson, Mary	Sibley, George
Roth, Charles A.	Sibley, Nettie
Roth, Edith	Sibley, Sarah
Roth, Ida F.	Sibley, Sarah A.
Roth, John N.	Sibley, U. H.
Roth, Laura	Sickler, Maria
Roth, Lewis E.	Simmons, Carrie

Simmons, Willard	Vincent, Jennie
Simpson, Francis	Vipond, Leslie
Simpson, Hattie V.	Vipond, Milton
Sliter, Augustus D.	Vipond, Rosena
Sliter, Sarah C.	Vradenburgh, Mary
Smith, Fannie	Wager, Dexter P.
Smith, Hannah	Wager, Emma
Smith, Lillian H.	Wagar, Jerusha
Smith, William E.	Wagar, William N.
Stone, Isabella H.	Walker, Henrietta
Swart, Elizabeth	Warner, Josephine
Swart, Henry G.	Weller, Catharine L.
Swart, Mary	Wells, Alfred
Tate, Lizzie	Wells, Christina J.
Tate, Tillie	Wells, Mary
Taylor, Freeman	Wesson, Glecia
Taylor, Katie M.	Wheeler, Jessie M.
Thomas, Amelia	White, Sanford C.
Thomas, James A.	White, Mrs. Sanford C.
Thomas, Leonard	Wilcox, Flora L.
Thomas, Isaac	Wilkes, Alice
Thomas, Robert G.	Willis, Julia
Thomas, Rosanna	Willey, Sarah
Tompkins, Bessie	Willey, Walter
Tompkins, Sarah E.	Wilson, Anna
Tuttle, Ely H.	Wilson, Anna M.
Tuttle, Jennie	Withey, Kesiah
Utter, Martha	Wood, Isabella C.
Vanderpool, Eliza	Wood, James W.
Van Epps, Lillie	Wright, Nellie
Van Epps, Harriet	Young, Abner J.
Van Vranken, Ida	Young, Blanche
Van Vranken, Lillie E.	Young, Nancy E.
Vast, Eva	Yourt, Charlotte

TRINITY M. E. SUNDAY SCHOOL, 1887-88.

OFFICERS :

Rev. John W. Bennett,	-	Pastor.
Joseph Hillman,	- -	President.
James W. Wood,	- -	Superintendent.
Israel Bickford,	- -	1st Asst. Superintendent.
Charles W. Hulbert,	-	2d Asst. Superintendent.
William E. Smith,	-	Secretary.
Philip F. Hulbert,	- -	1st Asst. Secretary.
Miss Nettie Sibley,	-	2d Asst. Secretary.
Miss Minnie McPherson,		3d Asst. Secretary.
Mrs. G. W. Fradenburgh,		4th Asst. Secretary.
Howard S. Kennedy,	-	Treasurer.
Marvin Crannell,	-	Librarian.
Fred. Crawford,	- -	1st Asst. Librarian.
Eli H. Tuttle,	- -	2d Asst. Librarian.
Sheldon J. Clark,	- -	3d Asst. Librarian.
S. C. Hulbert,	- -	Chorister.
Carrie Schwall,	-	Organist.
Mrs. J. W. Wood,	-	Teacher Infant Dept.
Mrs. E. A. Keating,	-	Asst. Teacher Infant Dept.
Mrs. I. Bickford,	}	- Visitors to the Sick and Destitute.
Mrs. Jesse Crannell,		
Mrs. C. W. Hulbert,		

TEACHERS :

Harvey Abrames,	Isaac S. Bussing,
Stanton P. Allen,	Thomas Campaigne,
John C. Austin,	Adam Clint,
Fred. Beiermeister, jr.,	Jesse Crannell,
Thomas Burney,	Robert Davidson,

Thomas Edwards,
William H. Edwards,
George W. Fradenburgh,
Lewis E. Hicks,
William H. Manning,
James McCabe,
Isaac Pollock,
Nicholas H. Sibley,
William H. Wagar,
Mrs. S. P. Allen,
Mrs. I. Bickford,
Mrs. J. J. Brimmer,
Mrs. W. R. Burdick,
Mrs. J. Crannell,
Emma Crawford,
Mrs. M. Curry,
Mrs. Robert Davidson,
Mrs. P. L. Dow,
Mrs. G. W. Fradenburgh,
Eliza H. Green,
Mrs. F. O. Green,
Agnes Harper,
Mrs. L. E. Hicks,
Mrs. C. W. Hulbert,
Amanda Kirchfield,
Mrs. James A. McPherson,
Carrie Schlachter,
Augusta Sharp,
Mrs. N. H. Sibley,
Mrs. William E. Smith,
Mrs. H. G. Swart,
Mrs. A. Young,
Ida Van Vranken,
Mrs. D. P. Wager.



MEMBERS OF THE OFFICIAL BOARD OF THE LEAVINGS CHURCH, 1887-88.

J. Duffy,
J. Smith,

D. Duffy,
P. H. Craver,

S. R. Curtis,

R. Dunks,

N. Shaver,

J. K. Travell,

S. Downs,

R. Cole,

L. Craver,

W. Carr,

J. H. Her,

M. Pagett,

F. Jones,

C. J. Herzog,

OFFICIAL BOARD OF LEVINGS CHURCH,
1887-88.

Rev. C. R. Hawley, - Preacher in charge.
William Carr, } - - - Local Preachers.
Richard Danks, }

CLASS LEADERS :

Miss Virginia Craver,	William Goeway,
Silas Downs,	Norman Shaver,
David Dufty,	Henry Suydam.

STEWARDS :

A. Bishop,	C. J. Herzog,
Robert Cole,	Joseph H. Iler,
Lewis Craver,	Fred. Jones,
J. Diggery,	Moses Pagett,
William Goeway,	John K. Travell,
Leonard J. Warner.	

TRUSTEES :

O. W. M. Collier,	John Dufty,
P. H. Craver,	J. H. Iler,
Sidney R. Curtis,	James Pennington,
J. Smith.	

John Dufty, Sunday-school Superintendent.

MEMBERS OF LEVINGS CHURCH,
1887-88.

Adams, Mrs. F.	Crandall, John N.
Aldrich, E. R.	Crandall, Mrs. John N.
Aldrich, Eveline	Craver, Alice
Aldrich, Minnie	Craver, Hattie C.
Allen, Walter	Craver, Lewis
Anderson, Annie	Craver, P. H.
Bailey, Harriet	Craver, Virginia
Bishop, Albert J.	Crowmer, Elizabeth
Bishop, Emily	Crowther, Annie
Brooks, Hannah	Curtis, Abbie
Brooks, Samuel	Curtis, Annie
Burd, Thomas	Curtis, Horace
Caddie, Bessie	Curtis, Jane B.
Carr, Sarah A.	Curtis, Jessie M.
Carr, William	Curtis, S. R.
Carver, C. L.	Dabell, Ellen
Carver, Jane	Danks, Delia
Carver, Jennie	Danks, Frank
Chambers, John	Danks, John
Chambers, Mary A.	Danks, Richard
Clarkson, Annie	De Freest, Harriet
Claydon, Charles	De Freest, Matthew
Cole, Robert	Diggery, C.
Cole, Susan	Diggery, John
Cole, Thomas C.	Diggery, Minnie
Collier, Elizabeth	Doll, Lucretia
Cooper, Ann	Downs, Caroline

Downs, Flint W.	Groves, Edward
Downs, Silas	Harris, Ida
Dufty, Alice	Harris, William M.
Dufty, Besey	Hassell, James
Dufty, David	Hassell, Samuel
Dufty, John	Hawley, Asa
Dufty, Mary	Haywood, Clara
Dunbar, John	Haywood, Sarah
Dunbar, Maggie	Haywood, William
Dunbar, Mary	Herriott, Alphonzo
Eaton, John	Herriott, Delia
Ensign, Mary	Herzog, C. J.
Ensign, Pierce	Herzog, Emma L.
Finkle, John	Holland, Frank
Finkle, Mrs. John	Iler, Amanda B.
Frank, Catharine	Iler, Edith
Frank, Stephen	Iler, Eva
Frank, Leah	Iler, Irene
French, Leah	Iler, Joseph H.
French, S. W.	Iler, Lottie
Gardner, Daniel	Iler, Lydia
Gardner, Dow	Iler, Mary
Gardner, Eliza	Iler, Martin
Gardner, Emma	Iler, Philetus,
Gardner, Minnie	Ingram, Harriet
Goeway, William	Job, Esther
Graham, Eva	Johnson, Samuel
Gregg, Lizzie	Jones, Eliza
Gregg, Samuel	Jones, Fred.
Groves, Alice	Kirkbride, Margaret

Kirkbride, Mary	Potter, John
Kirkbride, Sarah	Potter, Sarah
Kirkbride, Wilson	Potter, Sarah
Kittridge, Clarissa	Powell, Rachel
Lewis, Abbie	Price, Annie
Lewis, Peter N.	Price, Charles
Marble, Jane	Price, Elizabeth
McFarlin, Catherine	Price, Elizabeth
McKay, Catherine	Price, Letitia
McKnight, Mattie	Purdy, Jennie
Merrich, Alice A.	Purdy, John H.
Migard, John	Randall, Gertrude
Millington, Margaret	Ratcliffe, Samuel F.
Millington, William	Ratcliffe, Sarah
Morton, Sarah	Ray, Elizabeth
Morton, William	Ray, James
Myers, Daniel	Reid, Isabella
Osborn, Henry	Richardson, Phebe
Osborn, Sarah	Robertson, Jessie
Osterhout, Virginia	Robertson, John
Osterhout, W. A.	Rogers, Charles
Pagett, Moses	Rogers, Maria E.
Pagett, Mrs. Moses.	Rowley, Sarah A.
Pennington, Ida	Shaver, Norman
Pennington, James	Simmons, Eliza
Pennington, Mary	Smith, Benjamin
Pennington, William	Smith, Catharine
Pitcher, George S.	Smith, James
Pitcher, Martha	Smith, Jane
Podmore, Edward	Snyder, Ida

Snyder, James E.	Wendell, Ida
Suydam, Henry	Wendell, Sarah
Suydam, Mary	Whitehurst, Elizabeth
Travell, Elsie	Whitehurst, James
Travell, Frances	Wilkinson, Mrs. E. P.
Travell, John K.	Willis, Ambrose
Trotman, Ann	Winterbottom, Alice
Trotman, Annie	Winterbottom, George
Trotman, Richard	Wright, Jemima
Turnbull, Robert	Wright, Lavina
Warner, Jane	Wylie, Thomas
Warner, Leonard J.	Wylie, Mrs. Thomas
Warner, Minnie	

LEVINGS M. E. SUNDAY SCHOOL, 1887-88.

OFFICERS :

Rev. C. R. Hawley,	-	Pastor.
Joseph H. Iler, -	-	Superintendent.
Sidney R. Curtis, -	-	1st Asst. Superintendent.
Mrs. J. H. Iler, -	-	2d Asst. Superintendent.
Edward Podmore, -	-	Secretary.
George E. Bray, -	-	Asst. Secretary.
James Pennington, -	-	Librarian.
John H. Danks, -	-	1st. Asst. Librarian.
William H. S. Cole,	-	2d Asst. Librarian.
Sidney R. Curtis,	-	Treasurer.
Mrs. Mary J. Herriott,	-	Superintend't Infant Dept.
Miss Susie Shaver,	-	Asst. Supt. Infant Dept.
Miss Ida Pennington,	-	Organist.

TEACHERS :

Alphonzo Herriott,	Mrs. Samuel Kirkbride,
Moses Pagett,	Mrs. George Kittridge,
Norman Shaver,	Mrs. Peter N. Lewis,
Mrs. Albert J. Bishop,	Mrs. James Pennington,
Mrs. Thomas C. Cole,	Mrs. John H. Purdy,
Mrs. John N. Crandall,	Mrs. James E. Snyder
Mrs. Philip H. Craver,	Mrs. James Smith,
Mrs. Sidney R. Curtis,	Mrs. John K. Travell,
Mrs. William Dunning,	Mrs. E. P. Wilkinson,
Mrs. Charles Edwards,	Mrs. Martin Williams,
Mrs. David Graham,	Mrs. George Winterbottom.



MEMBERS OF THE OFFICIAL BOARD OF GRACE (VAIL AVE.) CHURCH, 1887-88.

C. Bascom,	G. F. Bond,	J. Glasson,	F. D. Vandervoort,	Z. B. Davis,	H. C. Bascom,	N. Lansing,	E. A. Fry,	W. B. Wheeler,	D. N. Bristol,
C. H. Clark,	I. Nichols,	W. Bennett,	B. Cooper,	Rev. J. L. Atwell,	P. Canrick,	L. Burch,	E. P. Sherwood,	J. A. Ames,	W. M. Wheeler,
	G. W. Canrick,	G. E. Blake,	I. P. Humphrey,	J. N. Wooster,	E. A. Palmer,				

OFFICIAL BOARD OF GRACE (VAIL AVE.) CHURCH.
1887-88.

Rev. J. L. Atwell. - - Preacher in Charge.

J. Nelson Wooster, - Local Preacher.

CLASS LEADERS :

Justin A. Ames,	Z. B. Davis,
George F. Bond,	Ira P. Humphrey,
Lorenzo Burch,	E. B. Sherwood,
J. Nelson Wooster.	

STEWARDS :

Chester Bascom,	J. Glasson,
Wells Bennett,	I. Nichols,
George W. Carnrick,	Albert E. Palmer,
Zerah B. Davis,	Fred D. Vandervoort,
E. Foster,	Walter Wheeler. M.
E. A. Fry,	William Wheeler,
Henry E. Young.	

E. A. Fry, - - - Recording Steward.

George W. Carnrick, - - District Steward

TRUSTEES :

Justin A. Ames,	Peter Carnrick,
H. Clay Bascom,	Benjamin Cooper,
George E. Blake,	Nanning Lonsing,
Urwin D. Sterry.	

H. Clay Bascom, Sunday-school Superintendent.

MEMBERS OF GRACE (VAIL AVENUE) CHURCH,
1887-88.

Abrams, Jane	Bascom, Bertha A.
Abrams, Louisa	Bascom, Chester
Adams, Joseph E.	Bascom, Ellen Forbes
Allen, Ida	Bascom, George C.
Ames, Frank W.	Bascom, Helen A.
Ames, Justin A.	Bascom, H. Clay
Ames, Lydia A.	Bascom, Jessie L.
Anderson, Mary	Bascom, Laura
Anthony, Celinda	Bascom, Lucy
Anthony, William A.	Bassler, Eva
Armstrong, Annie	Beckwith, George
Armstrong, Mamie	Beckwith, Jennie
Armstrong, Mary E.	Beckwith, Nora C.
Armstrong, William	Belding, Mary A.
Armstrong, Willie	Bell, Amy
Atwell, Carrie W.	Bell, John
Atwell, Richard W.	Bennett, Electa
Augur, Alida	Bennett, Ruth
Bartholomew, Julia	Bennett, Wells
Bartholomew, William	Bentley, Hattie
Bartlett, Annie E.	Bishop, Cora A.
Bartlett, Arthur	Bissell, Mary J.
Bartlett, Edward	Bissell, Sarah Ann
Bartlett, Lillie	Bissell, William

Blake, Eva	Chesbro, Amelia
Blake, George E.	Chesbro, Emma
Blake, Mary	Chesbro, Nellie
Bond, Alice M.	Christie, William
Bond, Bessie	Clark, Alida
Bond, George F.	Clark, Calvin H.
Bonesteel, Jeremiah	Clark, Ella
Bonesteel, Louisa A.	Clark, Emma
Bout, Joan	Clark, Maria
Bout, John	Clark, Myron
Bout, Ralph	Clark, Stella
Bowers, Harriet	Clary, Belsora
Bowers, Seneca D.	Cleminshaw, George
Bowman, Emma A.	Combs, Caroline
Boycott, Catherine F.	Combs, Charles
Boycott, Rosanna F.	Combs, Susan
Boycott, William	Combs, Susie
Carlton, Jane M.	Combs, William
Carnrick, Diana L.	Connor, Mary
Carnrick, Elizabeth	Cookingham, Elizabeth
Carnrick, Ella A.	Cookingham, John M.
Carnrick, George W.	Coonradt, Charles M.
Carnrick, Peter	Coonradt, Jonas
Carr, Caroline	Coonradt, Sarah S.
Carrier, Addie	Cooper, Anna F.
Carrier, George	Cooper, Benjamin
Chapple, Horace	Cooper, Lucy M.
Chapple, Sarah	Cottrell, Eliza
Cheles, Hannah	Crandall, Ella M.
Chesbro, Albert	Crandall, Theodore

Davenport, S.	Ford, Jane M.
Davis, Mary A.	Fosmyer, Clara
Davis, Zerah B.	Foster, Egbert
Davison, Ellen C.	Foster, Kate
Davison, Hugh B.	Frank, David
Davison, John J.	Frank, Mary E.
Davison, Mary E.	Fry, Edwin A.
Didlock, Bertha	Fry, Kate
Dowd, Helen M.	Fry, Nettie
Dummer, H. B.	Gates, Addie
Dummer, Sylvia S.	Gates, John F.
Duncan, George H.	Gillette, Burt W.
Duncan, Mary E. B.	Gillies, Alexander
Dusenberry, Alice	Gillies, Mary
Dusenberry, Eddie	Glasson, Agnes A.
Dusenberry, Kate	Glasson, Eddie J.
Dutcher, Anna	Glasson, John
Dutcher, Jennie	Glasson, William H.
Dutcher, Oscar C.	Green, Charles D.
Dwyer, Alonzo	Green, Henry L.
Elkenburgh, Berdella	Green, Jennie
Emerson, George L.	Green, jr., Joseph
Emerson, Ida May	Green, Rosa
Emerson, Nettie	Greenwood, Mary
Engel, Ida	Greenwood, William H. H.
Engel, William H.	Gritmon, Alice
Falkner, Sarah	Gritmon, Walter
Fallon, Henry D.	Groat, Cecilia
Flynn, Mary	Groat, Charles
Ford, D. L.	Guenther, Charles

Guenther, Naomi	Hodges, George C.
Haight, Frank	Holmes, Addie
Hamer, Angelina	Holmes, Edward
Hancox, Elizabeth	Holt, Kittie
Hancox, Estella	Homer, William K.
Hancox, Isaac	Horning, Mary
Hancox, Joseph	Horton, Alice
Hancox, Joseph H	Horton, Eva C.
Hancox, Lizzie	Howard, Caroline
Hancox, Nellie	Howard, Kate
Hancox, Rebecca	Howard, Harriet H.
Hancox, William E.	Howe, Philander A.
Harmans, Frank	Hull, Mary C.
Harmans, Libbie	Humphrey, Ira P.
Hart, Charles W.	Humphrey, Jessie
Hart, Harriet	Hunt, Hattie
Hart, Mertie	Huyck, Anna F.
Haviland, Georgiana	Huyck, Francis
Hawley, Cora	Huyck, Jennie N.
Hawley, Kate	Imeson, Alida
Hawley, Marion	Jones, Sarah
Hennessy, Mary	Jordan, William
Herrick, Georgiana	Kendall, Clara
Herrick, Alice	Kenter, Sarah J.
Herring, Carrie E.	Kling, Margaret E.
Herring, Florence	Knauf, Hattie
Herring, Henry E.	Kronick, Emma
Herring, Sarah E.	Kronick, Mary,
Herrington, Henry	Kronick, John M.
Herrington, Orlena	Lake, Laura

Lansing, Anna J.	McCrea, William
Lansing, Mary A.	McDonald, John
Lansing, Nanning	McDonald, Mary
Lasher, William P.	McGill, Anna
Lazarus, Ada	McGill, James
Lee, Calista	McGill, Susan
Lee, Minnie	McKeever, Elizabeth
Lee, Thomas	McKeever, William
Litty, Frank	McKinney, John H.
Litty, John	McKinney, Joseph
Litty, Sarah	McKinney, Susan
Lockwood, Etta	McLean, Elizabeth
Loomis, Georgiana	McLean, George
Lowe, Eliza	McNiven, Jane H.
Lynk, Nancy	McNiven, Malcom
Lynk, William	McPherson, Catharine
Mace, Anna	Mead, Mary
Mace, Grace V.	Mead, Zechariah
Mace, Ida E.	Mealey, Milford
Mace, Jessie G.	Mealey, Susan
Mace, John	Mickle, Alsada
Mace, Maggie L.	Mickle, Annie
Mambert, Harrison	Mickle, Hattie
Mambert, Lottie	Mickle, Isaac
Mann, Fanny M.	Mickle, Jennie
Mann, Maria	Mickle, Kate E.
Mann, O.	Mickle, Mary
McChesney, Hester	Middleton, Emma F.
McCrea, David N.	Middleton, Maggie S.
McCrea, Jane	Middleton, Sophia N.

Miller, Emma	Ostrander, Gideon
Miller, Jennie	Ostrander, Sarah A.
Milliman, Alida	Palmer, Albert E.
Mix, Carrie	Palmer, Emma
Mix, Harriet R.	Palmer, Harriet
Mix, Silas C.	Palmer, James
Moon, Jennie	Parkiss, Lottie M.
Moon, John E.	Pasko, Mary
Moon, Sarah J.	Paul, Bertha
Moore, Lillian	Paul, Catharine
Morris, Sarah	Paul, Philip
Morse, Caroline	Peck, Athelia N.
Morse, Lewis T.	Peck, William E.
Mosenus, Henry M.	Philp, Helen M.
Myers, Carrie	Pilling, Elizabeth
Neal, Marietta	Pinney, Ann E.
Nessels, Ratie	Pinney, Cyrus
Nichols, Elizabeth H.	Plumb, Lena
Nichols, Emma	Plumb, Walter D.
Nichols, Isaac	Pollock, Jane
Nichols, Ruby	Pollock, John A.
Nickerson, Hattie	Pollock, jr., John A.
Nickerson, Nettie E.	Prankard, Carrie
Niles, Irene	Prankard, Frances
Norsworthy, Emma	Pratt, Helen F.
Northrup, Addie S.	Pratt, Lulu May
O'Reilly, Ella	Proper, Cornelia
Osborne, Hettie	Quackenbush, Alice
Osborne, Jane D.	Quackenbush, Emma E.
Osborne, John	Raibdey, Christopher

Raibdey, Dora	Shafer, C. E.
Raibdey, Frank	Sharp, Libbie
Raibdey, Jacob	Shaver, Margaret A.
Raibdey, May	Sheffer, Chauncey P.
Raibdey, William	Sheffer, Jennie
Reed, Luther E.	Sherman, Sarah J.
Reed, Martha J.	Sherwood, E. B.
Rhul, Columbia	Shires, Hattie,
Richardson, Elizabeth M.	Shires, Rebecca
Richardson, Lena M.	Simmons, Annie
Ridgeway, Albion	Simmons, Lizzie
Ridgeway, Emma J.	Skane, Patrick F.
Ridgeway, Joseph	Smith, Anna
Ridgeway, William	Smith, Benjamin R.
Rifenbergh, Frances H.	Smith, Ida M.
Rifenbergh, Willis B.	Smith, Jennie
Rogers, Cornelia	Smith, John
Rogers, S. Frank	Smith, Mary
Rowe, Ella	Smith, Mary
Ruth, Carrie	Smith, Susannah
Ruth, George A	Snyder, Mary
Rynders, Harriet E.	Southwick, I. W.
Rynders, Isaiah	Sterry, Eva
Rynders, Lottie	Sterry, Nancy
Salisbury, Sarah E.	Sterry, Urwin D.
Sanderson, Emma	Stevens, Mary A.
Sayers, Emma J.	Stevens, Mary E.
Sayers, Charles J.	Taylor, Anna A.
Seller, Bertha	Taylor, Ella J.
Sendell, Emma J.	Taylor, George

Taylor, William G.	Wheeler, George
Thorn, Salina	Wheeler, Grace
Thornton, Angelica	Wheeler, Lafayette
Thornton, William H.	Wheeler, Laura
Titus, Hattie	Wheeler, Mary
Titus, Thomas A.	Wheeler, Maryett
Tyler, Perry D.	Wheeler, Orlin
Uline, Jonathan N.	Wheeler, Sarah
Van Benschoten, Elizabeth	Wheeler, Walter M.
Van Benschoten, Jacob	Wheeler, William
Vandervoort, Abbie J.	Whitehouse, John H.
Vandervoort, Adrian	Whitehouse, Mary A.
Vandervoort, Anna	Wickwire, Margaret
Vandervoort, Charles	Willets, Daniel
Vandervoort, Fred. D.	Willets, Eliza
Van Deusen, John P.	Willets, Hannah
Van Deusen, Mary E.	Willets, John
Van Deusen, William	Willets, John H.
Van Vleck, Elizabeth W.	Willets, Job
Van Vorst, Cynthia	Willets, Lizzie
Van Vorst, Juliette	Willets, Martha
Vines, Mary	Willets, Mary A.
Ward, Annie	Willets, Mary
Ward, Charles	Willets, Rosa
Warwick, Emily	Willets, Thomas
Weaver, Elizabeth	Williams, Minnie
Wheat, Esther A.	Willis, Margaret
Wheat, Theressa	Willis, Mary J.
Wheeler, Addie	Windsor, Blanche
Wheeler, Dennis	Windsor, William

Windsor, Zerina
Winne, Ann Eliza
Winne, Daniel R.
Wood, Hattie E.
Wood, Thomas
Wooster, J. Nelson

Wooster, Minnie K.
Wooster, Nettie,
Yetts, Nellie J.
Young, Annie M.
Young, Henry E.

GRACE (VAIL AVE.) M. E. SUNDAY SCHOOL, 1887-88.

OFFICERS :

Rev. J. L. Atwell,	-	-	Pastor.
H. Clay Bascom,	-	-	Superintendent.
George W. Carnrick,	-	-	Asst. Superintendent.
Mrs. Mary Greenwood,	-	-	Female Asst. Supt.
J. Herbert Blake,	-	-	Secretary.
Walter D. Plumb,	-	-	Asst. Secretary.
Nanning Lansing,	-	-	Treasurer.
George H. Bristol,	-	-	Prest. Missio'ry Society.
F. Hermans,	-	-	Chorister.
Mrs. Orlin Wheeler.	-	-	Organist.
John Davison,	-	-	Librarian.
Joseph Hancox,	}	-	Asst. Librarians.
Luther E. Reed,			
Abram Lansing,			
William E. Hancox,			
Merritt Horton,			
Mrs. Peter Carnrick,	-	-	Supt. of Primary Dp't.
Mrs. J. T. Quackenbush,	-	-	Asst. Supt. Primary Dp't.
Mrs. Electa Bennett,	-	-	Asst. Supt. Primary Dp't.
Mrs. George A. Ruth,	-	-	Secretary Primary Dp't.
Mattie Mickle,	-	-	Organist Primary Dp't.

TEACHERS :

Rev. J. L. Atwell,	Mrs. W. H. Brown,
Chester Bascom,	Mrs. Helen M. Dowd,
William Bissell,	Mrs. E. Foster,
George E. Blake,	Lizzie Hancox,
W. H. Brown,	Mrs. Mary C. Hull,
Mr. John Mace,	Jennie N. Huyck,
A. E. Palmer,	Emma Kronick,
J. Nelson Wooster,	Mrs. N. Lansing,
Annie Armstrong,	Ratie Nessels,
Anna Atwell,	Mrs. McPherson,
Jessie L. Rascom,	Mrs. Helen M. Philp,
Mrs. H. C. Bascom,	Mary Smith,
Mrs. George E. Blake,	Cynthia Van Vorst,
Phoebe Brittle,	Minnie K. Wooster.

MEMBERS OF OFFICIAL BOARD OF THE FIRST
GERMAN CHURCH, 1887-88.

OFFICERS :

Rev. W. H. Kurth, - Preacher in Charge, 1887-88.
 Rev. Fred'k W. Boese, - Preacher in Charge, 1888-89.
 F. Beiermeister, sr., - Local Preacher.
 W. Hess, sr., }
 G. J. Xander, } - Exhorters.

CLASS LEADERS :

F. Beiermeister, sr., Rev. W. H. Kurth,
 W. Hess, sr., G. J. Xander.

STEWARDS :

F. Eppelle, sr., J. Keller,
 A. Fischer, H. Kreiss,
 H. Hass, H. Schmäh,
 W. Hess, sr., H. Wårnken.

TRUSTEES :

F. Beiermeister, sr., H. Kreiss,
 F. Eppelle, L. Richter
 W. Hess, sr., P. Ruth,
 J. Keller, L. Schaal,
 G. J. Xander.

Julius Keller, Sunday-school Superintendent.

MEMBERS OF THE FIRST GERMAN CHURCH,
1887-88.

Bachmann, Julia	Dreger, Anna
Bantel, Emma	Eppelle, sr., Auguste
Bantel, Louise	Eppelle, jr., Auguste
Beiermeister, Andreas	Eppelle, sr., Frank
Beiermeister, Anna	Eppelle, jr., Frank
Beiermeister, Barbara	Etschel, Elisabeth
Beiermeister, Caroline	Etschel, Elonora
Beiermeister, Eva	Feininger, Wilhelmina
Beiermeister, Friederich	Finder, Lydia
Beiermeister, John	Finder, William
Berger, Christina	Fischer, Albert
Bethmann, Elisabeth	Fischer, Friederike
Boehm, August	Foungart, Catharine
Boehm, Auguste	Gaige, August
Boehm, Bertha	Gaige, Louisa
Bosse, Catharine	Gall, Heinrich
Bosse, Kilian	Gall, Maria
Buechel, Conrad	Gapp, Friedrich
Buechel, M.	Gapp, Louisa
Dock, Christian	Gauss, Catharine
Dock, Dora	Glominski, Louisa
Dock, Elisabeth	Grouer, Heinrich
Dock, Lena	Grouer, Maria
Dock, Michael	Gussmann, Ernstine

Gussmann, Heinrich	Milenz, Salome
Hamele, David	Miller, Dorothea
Hamele, Friederike	Miller, John
Hass, Emilie	Moeske, Albert
Hass, Heinrich	Moeske, Anna
Heineke, Richard	Muench, Mary
Helbling, Emilie	Nehrdich, Johanna
Hermann, Julia	Nehrdich, John
Herter, Louis	Noll, Carl C.
Herter, M.	Noll, Ernstine
Hess, Alvina	Prell, Henriette
Hess, sr., Wendel	Rabe, Martha
Hess, jr., Wendel	Raisch, Maria
Hoffmeister, Heinrich	Renz, Christina
Huff, Margarethe	Richter, Emilie
Keller, Julias	Richter, Ida
Keller, Maria	Richter, Louis
Kirchfeld, Amanda	Roeck, Ernst
Kirchfeld, Barbara	Roeck, Maria
Kreiss, Caroline	Rosa, Catharine
Kreiss, Elisabeth	Rosa, Moritz
Kreiss, sr., Heinrich	Ruth, Caroline
Kreiss, jr., Heinrich	Ruth, Peter
Kuehn, Ludwina	Schaal, Christina
Kurth, Sophia	Schaal, Louis
Kurth, William J.	Schaibel, Adam
Lucht, Julia	Schaibel, Anna
Meyer, Elisabeth	Schaibel, Christian
Meyer, Jakob	Schaibel, Maria
Meyer, Margarethe	Schilling, Elisabeth

Schlachter, Elias	Stöckly, Anna M.
Schlachter, Helene	Stöckly, Elisabeth
Schmäh, Heinrich	Teuscher, Jacobine
Schmäh, Mina	Von Eck, Simon
Schmidt, Rosolie	Wack, Anna
Scholl, Caroline	Wacker, Charles
Schöneig, Carl	Wacker, Elisabeth
Schulz, Anna	Wagner, Maria
Schultz, Gottlob	Warnken, Georgiana
Seewald, Anna	Warnken, Hermann
Seewald, Carl	Weibel, Eliza
Seewald, Elisabeth	Weibel, John
Seewald, Katie	Xander, Friederike
Seidel, Rev. J. F.	Xander, Gottlob J.
Seidel, Wilhelmine	Xander, Magdalene
Seissing, Lena	Zahn, Ida
Severin, Louisa	

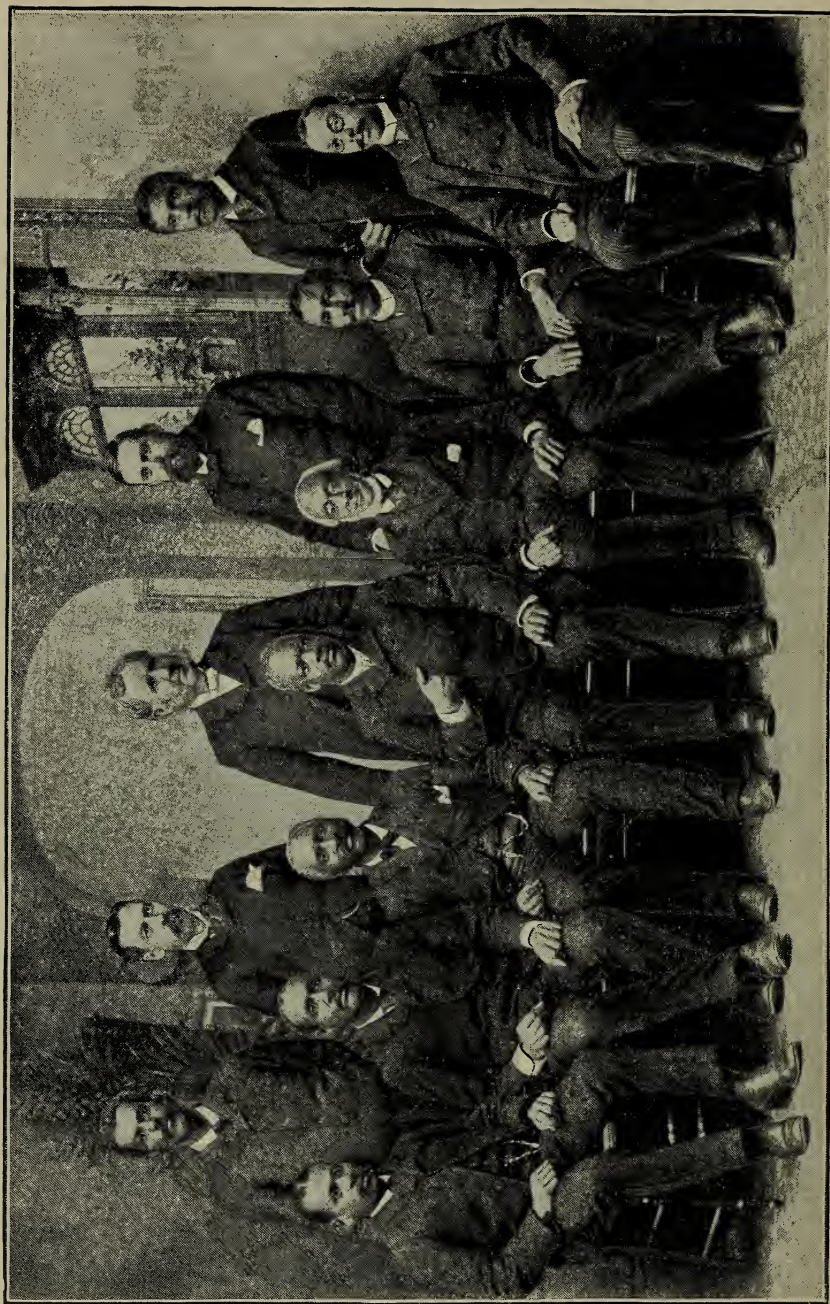
SUNDAY SCHOOL OF THE FIRST GERMAN M. E.
CHURCH, 1887-88.

OFFICERS :

Rev. W. H. Kurth,	-	Pastor.
Julius Keller,	- - -	Superintendent.
F. Beiermeister, sr.,	-	Asst. Superintendent.
Henry Gall,	- - -	Secretary.
John Beiermeister,	-	Treasurer.
Henry Kreiss, jr.,	- -	Librarian.

TEACHERS :

Andrew Beiermeister,	Hermann Warnken,
Frank Eppelle,	Gottlob J. Xander,
Fred. Gapp,	Anna M. Beiermeister,
Henry Hass,	Emma Bantel,
Wendel Hess, sr.,	Auguste Eppelle,
Wendel, Hess, jr.,	Libbie Etschel,
Henry Hoffmeister,	Amanda Kirchfeld,
Henry Kreiss, sr.,	Carrie Kreiss,
Louis Richter,	Anna Schulz,
Henry Schmäh,	Anna Seewald.



MEMBERS OF THE OFFICIAL BOARD OF THE A. M. E. ZION CHURCH, AND TRUSTEES IN TRUST, 1887-88.

W. S. Archer,	H. C. Curtis,	J. Hillman,	E. O. House,	H. Kemp,
W. Kemp	W. A. Scott,	J. A. Kemp,	Rev. S. C. Birchmore,	P. M. Jackson,
			C. T. Gibney,	J. H. Davis

MEMBERS OF THE OFFICIAL BOARD OF ZION
CHURCH, 1887-88.

Rev. Samuel C. Birchmore, Preacher in charge, 1887-88.

Rev. George E. Smith, - Preacher in charge, 1888-89.

CLASS LEADERS :

C. T. Gidney,

William A. Scott.

STEWARDS :

Richard Kelly,

William Kemp.

TRUSTEES :

William S. Archer,

Perry M. Jackson,

John H. Bishop,

Hansel Kemp,

William E. H. Bishop,

John H. Kemp,

James H. Davis,

William Kemp,

Charles T. Gidney,

Philip Owens,

John H. Hooper,

William H. Pettiford.

TRUSTEES IN TRUST :

J. Hillman,

E. O. House,

H. C. Curtis.

MEMBERS OF ZION CHURCH,
1887-88.

Anderson, Mary	Hatch, Louisa
Anthony, Andrew	Helms, Francis
Archer, Nancy	Jackson, Hettie A.
Birchmore, Mary E.	Jackson, Levinia
Bishop, Elizabeth M.	Jackson, Martha
Bishop, Flora	Jackson, Matilda
Bishop, H. E.	Jackson, Perry M.
Bishop, John H.	Jones, Sarah
Bishop, Sarah M.	Kelly, Matilda
Bishop, William E. H.	Kelly, Nancy
Brown, Anna	Kelly, Richard
Butler, Hannah	Kemp, Hansel
Champlain, Priscilla	Kemp, Indianna
Chew, Daniel B.	Kemp, John H.
Chew, Mary J.	Kemp, Lucy
Christian, Mary	Kemp, Margaret
Churchill, Alice	Kemp, Marietta
Davis, James H.	Kemp, Nancy
Davis, Louisa J.	Kemp, Rosa
Demery, Sabrina	Kemp, Sally
Dolby, James	Kemp, Sarah
Ellick, Mary V.	Kemp, William
Gidney, Charles T.	Lindsay, Sarah
Gidney, Harriet A.	Livingston, Levinia

McClellan, Catharine	Smalley, Phebia
McDougall, Charlotte	Smith, Birdie
McDougall, R. H.	Survoy, Ellen
Mesick, Rosannah	Thomas, Emma
Miller, Lucy	Thompson, Phebe A.
Moore, Susan	Thompson, Samuel
Parker, Della	Thompson, Sarah B.
Peterman, Ida M.	Titus, John F.
Peterson, Mary J.	Van Buren, Florence
Rice, Margaret	Van Buren, Estelle
Schoolmacher, Nettie	Van Slyck, Samuel
Scott, Mary A.	Van Slyck, Sarah
Scott, William A.	Williams, Susan H.
Simmons, Cecelia	Winfield, Charles
Simmons, Theodore	Witbeck, Mary J.
Simms, George J.	

SUNDAY SCHOOL OF A M. E. ZION CHURCH,
1887-88.

OFFICERS :

Rev. Samuel C. Birchmore, Superintendent.
Miss Emma Burtis, - - Asst. Superintendent.
Andrew Kelly, - - Secretary.
Mrs. Mary E. Birchmore, - Treasurer.
Max. R. Lippin, }
Nellie Birchmore, } - Librarians.
Perry M. Jackson, - - Chorister.
Mrs. Elizabeth M. Bishop, Organist.

TEACHERS :

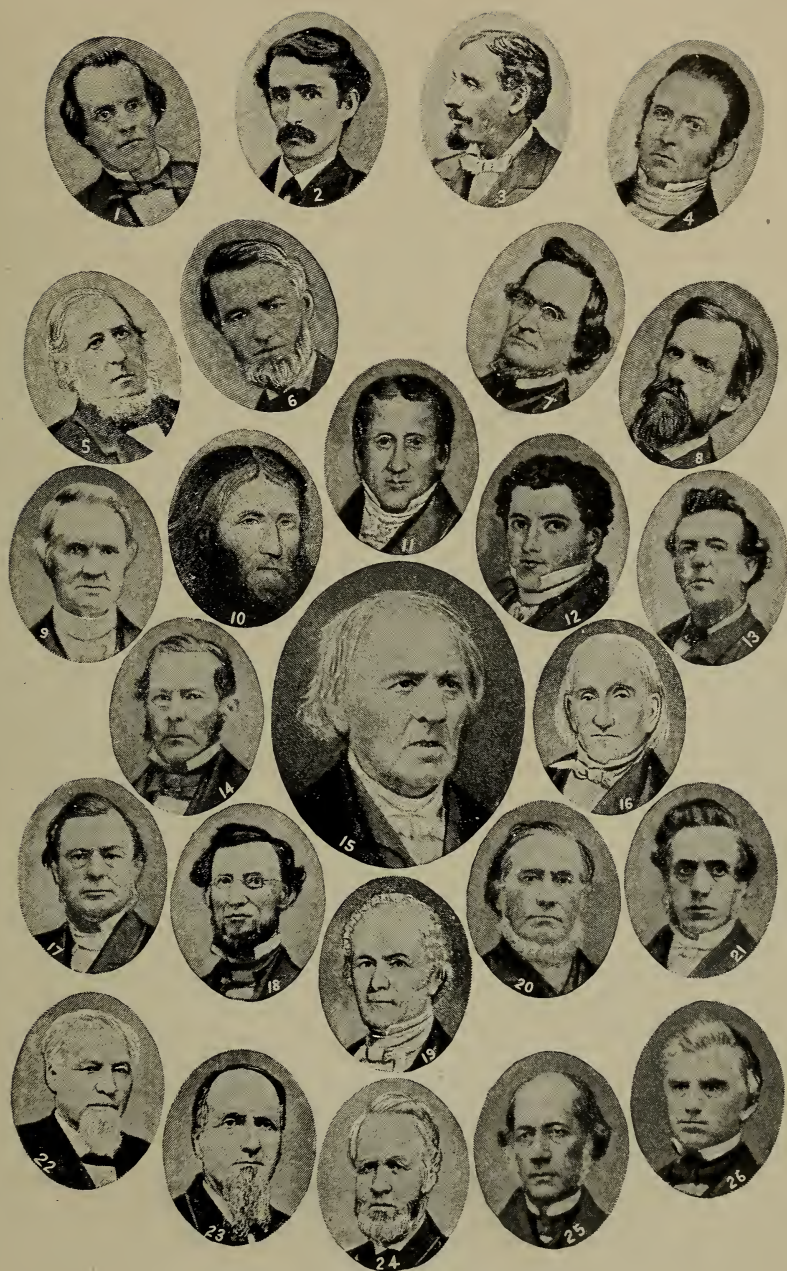
Rev. Samuel C. Birchmore,
James H. Davis,
Mrs. Mary E. Birchmore,
Mrs. Elizabeth M. Bishop,
Miss Emma Burtis,
Mrs. Martha Jackson.

NUMERICAL AND FINANCIAL EXHIBIT OF THE M. E. CHURCHES OF TROY, 1887-88.

CHURCHES.	Members and Probationers.	Officers, Teachers, and Scholars in S.S.	Value of Church Property.	ANNUAL DISBURSEMENTS.				
				Pastors, P. E. Bishops and Con. Cl.	Sunday Schools.	Current Expenses.	Benevolences.	TOTAL.
State Street, -	554	402	\$125,000	\$3,064	414	\$3,429	\$1,678	\$8,585
Fifth Avenue, -	566	425	58,000	2,970	551	2,301	1,205	7,027
Trinity, -	482	600	24,000	1,855	557	1,034	621	4,067
Grace, -	506	457	10,000	1,705	305	1,256	608	3,874
Levings, -	212	264	10,000	1,313	318	300	193	2,174
Pawling Avenue,	166	165	8,000	1,205	115	275	78	1,673
Third Street, -	116	248	5,000	1,065	250	268	124	1,707
German, -	140	167	12,000	1,082	115	278	515	1,990
Zion, -	79	64	12,000	810	60	260	50	1,180
Total, -	2821	2792	264,000	15,069	2,685	9,401	5,073	32,227

DECEASED METHODIST MINISTERS WHO HAVE PREACHED IN TROY,
(Represented in the opposite Engraving.)

1. Rev. Lorenzo Barber, 1861, Albia.
2. Rev. M. Alverson Senter, 1868-70, Third Street.
3. Rev. George J. Brown, 1877-79, State Street.
4. Rev. E. S. Stout, 1859, Levings Chapel.
5. Rev. Zebulon Phillips, 1860, Levings Chapel.
6. Rev. Stephen D. Brown, 1851-52, 1864, State St.
" " " " 1853-54, N. Second Street.
7. Rev. Benjamin Pomeroy, 1848, North Second Street.
8. Rev. Ira G. Bidwell, 1860-61, State Street.
9. Rev. Seymour Coleman, 1853-54, Congress Street.
" " " 1861-62, North Troy.
10. Rev. Lorenzo Dow, 1798, Troy.
11. Rev. Elijah Chichester, 1805, Troy.
12. Rev. J. Newland Maffitt, 1845, (Revival), State St.
13. Rev. Ensign Stover, 1865-67, Congress Street.
" " " 1868, Vail Avenue.
14. Rev. Ephraim Goss, 1851-52, Congress Street.
" " " 1859-60, Third Street.
15. Rev. Samuel Howe, 1802, Troy.
16. Rev. Tobias Spicer, 1815-16, State Street.
" " " 1852, Levings Chapel.
17. Rev. Desevignia Starks, 1860-63, P. E. Troy Dist.
18. Rev. Allen Steele, 1847-48, State Street.
19. Rev. Noah Levings, 1834-35, 1842, State St.
" " " 1839, North Second St.
20. Rev. Truman Seymour, 1836-37, State Street.
21. Rev. Sanford Washburn, 1846-47, 1860-61, N. 2d St.
22. Rev. William Bedell, 1874-76, Levings Chapel.
23. Rev. Berea O. Meeker, 1851-52, North Second St.
24. Rev. Alfred A. Farr, 1849-50, Congress Street.
25. Rev. E. Wentworth, D.D., 1862-64, North Second St.
" " " 1865-67, State Street.
26. Rev. David P. Hulburd, 1861-62, Congress Street.



DECEASED METHODIST MINISTERS.

Formerly preaching in Troy, N. Y.

NAMES OF DECEASED MINISTERS WHO HAVE STATEDLY PREACHED IN TROY.

Arnold, Smith	died	March	16, 1839,	aged 73.
Barber, Lorenzo	"	April	8, 1882,	" 61.
Bates, Merritt	"	August	23, 1869,	" 63.
Bedell, W.	"	January	27, 1881,	" 60.
Bidwell, Ira G.	"	December	25, 1878,	" 43.
Bigelow, Noah	"	July	1, 1835,	" 42.
Brown, George J.	"	December	1, 1880,	" 41.
Brown, S. D.	"	February	19, 1875,	" 59.
Chichester, Elijah	"	August	21, 1855,	" 77.
Clark, Laban	"	November	28, 1868,	" 90.
Coates, Michael	"	August	1, 1814,	" 47.
Coleman, S.	"	January	23, 1877,	" 82.
Covell, jr., James	"	May	15, 1845,	" 49.
Dow, Lorenzo	"		1834,	" 57.
Dungy, John	"			
Eames, Henry	"	September	6, 1851,	" 77.
Emerson, Oliver	"	April	22, 1853,	" 39.
Ensign, Datus	"		1853,	" 70.
Farr, A. A.	"	November	4, 1874,	" 64.
Ferguson, S. D.	"	December	30, 1855,	" 57.
Garvin, A. W.	"	June	19, 1874,	" 61.
Goodsell, Buel	"	May	4, 1863,	" 73.
Goss, E.	"	November	6, 1866,	" 72.
Griffin, Benjamin	"	June	20, 1861,	" 69.
Hall, B. M.	"	February	22, 1886,	" 83.
Howe, Samuel	"	February	16, 1858,	" 78.
Hulburd, D. P.	"	February	14, 1885,	" 69.
Johnson, Albinus	"	March	2, 1860,	" 37.
Levings, Noah	"	January	9, 1849,	" 53.
Luckey, Samuel	"	October	11, 1869,	" 78.
Lytle, David	"	October	13, 1869,	" 43.
Maffitt, J. N.	"		1850,	" 56.
Martindale, Stephen	"	May	23, 1860,	" 73.

Meeker, B. O.	died	January	3, 1873.	aged	56.
Merwin, Samuel	"	January	13, 1839,	"	62.
Oakley, P. C.					
Osbon, Abiathar M.	"	August	7, 1882.	"	74.
Osgood, W. B.	"	August	17, 1880,	"	36.
Pease, Lewis	"	September	5, 1844.	"	58.
Phillips, Z.	"	February	8, 1886.	"	78.
Phoebus, W.	"	November	9, 1831,	"	78.
Pomeroy, B.	"	May	12, 1880.	"	74.
Ransom, H. W.	"	March	26, 1867.	"	56.
Ross, William	"				
Sandford, P. P.	"	January	14, 1857.	"	75.
Senter, M. A.	"	February	1, 1876.	"	29.
Seymour, Truman	"	November	15, 1874.	"	75.
Sherman, Charles	"	March	10, 1844.	"	41.
Smith, James M.					
Spicer, Tobias	"	November	13, 1862,	"	74.
Starks, D.	"	October	12, 1887,	"	79.
Starks, H. L.	"	June	22, 1882.	"	81.
Stebbins, L. D.					
Steele, A.	"	January	14, 1873.	"	64.
Stillman, S. L.	"	April	2, 1869.	"	74.
Stout, E. S.	"	August	3, 1859,	"	47.
Stover, E.	"	May	8, 1871.	"	56.
Stratton, John B.	"	June	20, 1863,	"	78.
Tackaberry, John					
Vanderlip, Elias	"	September	3, 1848,	"	84.
Washburn, S.	"	July	23, 1885,	"	73.
Weaver, John M.	"	May	12, 1872,	"	80.
Wells, G. C.,					
Wentworth, E.	"	May	25, 1886,	"	73.
White, Myron,	"	June	2, 1887,	"	79.
Whiteside, Edwin					
Williams, S. P.	"	September	14, 1874,	"	65.

MINISTERS AND MEMBERSHIP OF THE TROY
METHODIST CHURCHES FROM 1797 TO 1888.

					Members and Pro.
1797.	M. E. C. of Troy,	-	-	-	13
1800,	"	Michael Coates,	-	-	30
1802,	"	Elias Vanderlip,			
1805,	"	Elijah Chichester,	-	-	7
1806,	"	Datus Ensign,			
1807,	"	Laban Clark,	-	-	13
	"	Henry Eames,			
1809,	"	James M. Smith,			
1810,	"	William Phoebus,			
	"	Lewis Pease,			
1811,	"	Smith Arnold,			
1812,	"	Peter P. Sandford,			
1813,	"	Laban Clark,	-	-	135
1814,	"	Laban Clark,	-	-	129
1815,	"	Tobias Spicer,	-	-	107
1816,	"	Tobias Spicer,	-	-	230
1817,	"	Samuel Luckey,	-		250
1818,	"	Samuel Luckey,	-	-	239
1819,	"	William Ross,	-	-	384
1820,	"	William Ross,	-	-	256
1821,	"	Benjamin Griffin,	-		225
1822,	"	Benjamin Griffin,	-	-	211
1823,	"	Noah Bigelow,	-	-	220
1824,	"	James M. Smith,	-	-	250
1825,	"	James M. Smith,	-		319
1826,	"	Stephen Martindale,	-		376
1827,	"	Stephen Martindale,	-		437

1828,	M. E. C. of Troy,	Samuel Merwin,	-	-	515
1829,	"	"	Samuel Merwin,	-	
	"	"	John Tackaberry,	-	454
1830,	"	"	John B. Stratton,	-	
	"	"	Abiathar M. Osbon,		487
1831,	"	"	John B. Stratton,	-	
	"	of Albia,	Abiathar M. Osbon,	-	682
	"	African,	John Dungy,		
1832,	"	Troy,	Buel Goodsell,		
	"	Albia,	E. F. Whiteside,		880
	"	African,	John Dungy,		
1833,	"	Troy,	Buel Goodsell,	577	
	"	Albia,	E. F. Whiteside,	109	686
	"	African,	John Dungy,		
1834,	"	Troy,	Noah Levings,	-	512
	"	African,	John Dungy,		
1835,	State Street,	Noah Levings,	-	-	555
	N. Second St.,	S. D. Ferguson,			
1836,	State St.,	Truman Seymour,	290		
	N. Second St.,	Charles Sherman,	218		508
1837,	State St.,	Truman Seymour,	350		
	N. Second St.,	Charles Sherman,	313		663
1838,	State St.,	S. Remington,	410		
	N. Second St.,	P. C. Oakley,	369		779
1839,	State St.,	S. Remington,	443		
	N. Second St.,	Noah Levings,	400		843
1840,	State St.,	Charles P. Clarke,	492		
	N. Second St.,	H. L. Starks,	520		1012
1841,	State St.,	Charles P. Clarke,	452		
	N. Second St.,	H. L. Starks,	560		1012

1842,	State St.,	Noah Levings,	454	
	N. Second St.,	Merritt Bates,	516	970
1843,	State St.,	James Covell, jr.,	523	
	N. Second St.,	Charles Sherman,	640	1163
1844,	State St.,	James Covell, jr.,	476	
		John W. Lindsay,		
	N. Second St.,	Stephen L. Stillman,	476	952
	Zion,	Richard Noyes,		
1845,	State St.,	Luman A. Sandford,	556	
	N. Second St.,	Stephen L. Stillman,	510	1066
	Zion,	Richard Noyes,		
1146,	State St.,	Luman A. Sandford,	470	
		A. W. Garvin,		
	N. Second St.,	S. Washburn,	487	957
	Third St.,	O. Emerson,		
1847,	State St.,	A. Steele,	425	
	N. Second St.,	S. Washburn,	367	
	Third and Cong.,	E. Noble,	112	904
1848,	State St.,	Allen Steele,	446	
	N. Second St.,	B. Pomeroy,	374	
		A. W. Garvin,		
	Third and Cong.,	E. Noble,	113	933
	Zion,	R. Noyes,		
1849,	State St.,	Z. N. Lewis,	436	
	N. Second St.,	W. A. Miller,	384	
	Third and Cong.,	A. A. Farr,		
		L. Marshall,	115	935
	Zion,	R. Noyes,		
1850,	State St.,	Z. N. Lewis,	332	
	N. Second St.,	W. A. Miller,	361	

	Congress St.,	A. A. Farr,	149	
	Third St.,	C. R. Ford,	44	886
1851,	State St.,	S. D. Brown,	286	
	N. Second St.,	B. O. Meeker,	319	
	Congress St.,	E. Goss,	204	
	Third St. and		50	
	Levings Chapel,	J. W. Belknap,	40	899
1852,	State St.,	S. D. Brown,	309	
	N. Second St.,	B. O. Meeker,	400	
	Congress St.,	E. Goss,	220	
	Third St.,	J. W. Belknap,	}	1109
	Levings Chapel,	T. Spicer,		
1853,	State St.,	Lester Janes,	317	
	N. Second St.,	S. D. Brown,	412	
	Congress St.,	S. Coleman,	241	
	Third St.,	John M. Weaver,	80	
	Lev. Chap., Alb.,	Aaron Hall	136	1186
1854,	State St.	H. W. Ransom,	328	
	N. Second St.	S. D. Brown,	423	
	Congress St.,	S. Coleman,	222	
	Third St.,	J. Hall,	60	
	Levings Chapel			
	and Albia,	A. Hall,	162	1195
1855,	State St.,	H. W. Ransom,	343	
	N. Second St.,	L. D. Stebbins,	414	
	Congress St.,	H. Blanchard,	221	
	Third St.,	M. B. Mead,	58	
	Levings Chapel			
	and Albia,	J. S. Hart,	119	1155
	North Troy,	Reuben Gregg,		

1856,	State St.,	S. Parks,	353	
	N. Second St.,	L. D. Stebbins,	421	
	Congress St.,	H. Blanchard,	230	
	Third St.,	E. Foster,	77	
	Levings Chapel			
	and Albia,	J. S. Hart,	161	
	North Troy,		50	1292
1857,	State St.,	S. Parks,	309	
	N. Second St.,	A. Johnson,	360	
	Congress St.,	C. F. Burdick,	224	
	Third St.,	D. W. Dayton,	100	
	Levings Chapel			
	and Albia,	S. Hewes,	135	
	North Troy,	Homer Eaton,		
	German,	F. W. Dinger,	32	1160
	Zion,	John A. Williams,		
1858,	State St.,	J. K. Cheeseman,	302	
	N. Second St.,	J. F. Yates,	360	
	Congress St.,	C. F. Burdick,	260	
	Third St.,	D. W. Dayton,	75	
	Levings Chapel			
	and Albia,	S. Hewes,	282	
	North Troy,	C. Morgan,	76	
	German,	John Swahlen,	40	1395
	Zion,	J. A. Williams,		
1859,	State St.,	J. K. Cheeseman,	229	
	N. Second St.,	J. F. Yates,	371	
	Congress St.,	A. J. Jutkins,	247	
	Third St.,	E. Goss,	72	
		O. Pier.		

	Levings Chapel		
	and Albia,	E. S. Stout,	272
	North Troy,	A. Viele,	72
	German,	J. Swahlen,	51 1314
1860,	State St.,	I. G. Bidwell,	233
	N. Second St.,	S. Washburn,	357
	Congress St.,	A. J. Jutkins,	256
	Third St.,	E. Goss,	109
	Levings Chapel		
	and Albia,	Z. Phillips,	253
	North Troy,	A. Viele,	79
	German,	George Abele,	60
	Zion,		40 1387
1861,	State St.,	I. G. Bidwell,	296
	N. Second St.,	S. Washburn,	321
	Congress St.,	D. P. Hulburd,	282
	Third St.,	R. T. Wade,	104
	Levings Chapel,	S. P. Williams,	300
	Albia,	L. Barber,	} 77
	North Troy,	S. Coleman,	
	German,	G. Abele,	66 1446
1862,	State St.,	C. W. Cushing,	270
	N. Second St.,	E. Wentworth,	268
	Congress St.,	D. P. Hulburd,	260
	Third St.,	R. T. Wade,	102
	Levings Chapel,	S. P. Williams,	150
	Albia,	G. H. Gregory,	188
	North Troy,	S. Coleman,	68
	German,	Julius Seidel,	53
	Tr'y City Mission,	W. H. Smith,	1359

1863,	State St.,	C. W. Cushing,	321	
		W. H. Smith,		
	N. Second St.,	E. Wentworth,	333	
	Congress St.,	G. C. Wells,	222	
	Third St.,	D. Lytle,	118	
	Levings Chapel,	H. C. Sexton,	137	
	Albia,	W. H. Hughes,	132	
	North Troy,		71	
	German,	J. Seidel,	63	1397
1864,	State St.,	S. D. Brown,	330	
	N. Second St.,	E. Wentworth,	345	
		C. W. Cushing,		
	Congress St.,	G. C. Wells,	267	
	Third St.,	D. Lytle,	110	
	Levings Chapel,	H. C. Sexton,	132	
	Albia,	W. H. Hughes,	116	
	North Troy,	R. R. Meredith,	109	
	German,	J. C. Deininger,	65	
	City Mission,			
	Zion,	Jacob Thomas	80	1554
1865,	State St.,	E. Wentworth,	272	
	N. Second St.,	J. W. Carhart,	331	
	Congress St.,	E. Stover,	224	
	Third St.	D. T. Elliott,	102	
	Levings Chapel,	R. Fox,	212	
	Albia,	C. M. Pegg,	119	
	North Troy,	M. White,	106	
	German,	J. C. Deininger,	60	
	Zion,	J. Thomas,		1426
1866,	State St.,	E. Wentworth,	265	

	N. Second St.,	J. W. Carhart,	432	
	Congress St.,	E. Stover,	300	
	Third St.,	D. T. Elliott,	144	
	Levings Chapel,	R. Fox,	96	
	Albia,	C. M. Pegg,	128	
	German,	George Meyer,	62	
	North Troy,	M. Hulburd,	141	
	Zion,	J. Thomas,		1568
1867,	State St.,	E. Wentworth,	273	
	N. Second St.,	J. W. Carhart,	358	
	Congress St.,	E. Stover,	282	
	Third St.,	C. M. Pegg,	102	
	Levings Chapel,	G. C. Morehouse,	163	
	Albia,	J. W. Thompson,	178	
	German,	G. Mayer,	60	
	Vail Avenue,	M. Hulburd,	112	
	Zion,	J. Thomas,		1528
1868,	State St.,	G. W. Brown,	280	
	N. Second St.,	J. M. King,	374	
	Congress St.,	M. Hulburd,	310	
	Third St.,	M. A. Senter,	61	
	Levings Chapel,	G. C. Morehouse,	140	
	Pawling Ave.,	J. W. Thompson,	158	
	German,	G. Mayer,	70	
	Vail Avenue,	E. Stover,	141	1534
1869,	State St.,	G. W. Brown,	350	
	N. Second St.,	J. M. King,	312	
	Congress St.,	M. Hulburd,	333	
	Third St.,	M. A. Senter,	115	
	Levings Chapel,	C. F. Noble,	135	

	Pawling Ave.,	J. K. Wager,	138	
	German,	J. Seidel,	99	
	Vail Avenue,	G. W. Fitch,	190	
	Zion,	W. H. Decker,		1672
1870,	State St.,	G. W. Brown,	340	
	N. Second St.,	James M. King,	335	
	Congress St.,	G. W. Fitch,	348	
	Third St.,	M. A. Senter,	110	
	Levings Chapel,	C. F. Noble,	145	
	Pawling Ave.,	To be supplied,	131	
	Vail Avenue,	J. W. Tucker,	119	
	German,	Joseph Kindler,	107	
	Zion,	W. H. Decker,		1635
1871,	State St.,	W. H. Hughes,	352	
	N. Second St.,	H. C. Sexton,	356	
	Congress St.,	G. W. Fitch,	266	
	Third St.,	S. W. Edgerton,	95	
	Levings Chapel,	C. F. Noble,	137	
	Pawling Ave.,	G. C. Bancroft,	76	
	German,	J. Kindler,	96	
	Vail Avenue,	D. T. Elliott,	115	
	Zion,	W. H. Decker,		1493
1872,	State St.,	W. H. Hughes,	362	
	N. Second St.,	H. C. Sexton,	449	
	Congress St.,	S. Meredith,	273	
	Third St.,	B. M. Hall,	70	
	Levings Chapel,	J. W. Quinlan,	145	
	Pawling Ave.,	W. B. Osgood,	86	
	German,	J. Kindler,	104	
	Vail Avenue,	C. F. Noble,	176	

	Zion,	J. G. Smith,	1665
1873,	State St.,	W. H. Hughes,	363
	N. Second St.,	S. Meredith,	425
	Congress St.,	A. F. Bailey,	253
	Third St.,	W. F. Sanford,	41
	Levings Chapel,	J. W. Quinlan,	151
	Pawling Ave.,	W. B. Osgood,	102
	German,	Peter A. Moelling,	88
	Vail Avenue,	C. F. Noble,	161
	Zion,	J. G. Smith,	1584
1874,	State St.,	H. D. Kimball,	380
	N. Second St.,	S. Meredith,	420
	Congress St.,	A. F. Bailey,	279
	3d and Hoosick,	G. C. Bancroft,	
	Levings Chapel,	W. Bedell,	181
	Vail Avenue,	C. F. Noble,	96
	German,	Peter A. Moelling,	103
	Pawling Ave.,	E. A. Braman,	165
	Zion,	Joseph P. Thompson,	1624
1875,	State St.,	H. D. Kimball,	381
	N. Second St.,	S. Meredith,	391
	Congress St.,	A. F. Bailey,	274
	Third St.,	G. C. Bancroft,	32
	Levings Chapel,	W. Bedell,	164
	Pawling Ave.,	E. A. Braman,	106
	Vail Avenue,	W. J. Tilley,	160
	German,	Peter A. Moelling,	134
	Zion,	Joseph P. Thompson,	75 1717
1876,	State St.,	H. D. Kimball,	480
	N. Second St.,	H. C. Farrar,	380

	Congress St.,	John E. Bowen,	328	
	Third St.,	G. C. Bancroft,	39	
	Levings Chapel,	W. Bedell,	203	
	Pawling Ave.,	E. A. Braman,	110	
	German,	F. G. Gratz,	114	
	Vail Ave.,	W. J. Tilley,	170	
	Zion,	J. P. Thompson,	78	1902
1877,	State St.,	G. J. Brown,	445	
	N. Second St.,	H. C. Farrar,	450	
	Congress St.,	J. E. Bowen,	308	
	Third St.,		33	
	Levings Chapel,	H. W. Slocum,	177	
	Pawling Ave.,	A. C. Rose,	134	
	German,	F. G. Gratz,	108	
	Vail Avenue,	W. J. Tilley,	154	
	Zion,	Jas. H. Anderson,	100	1909
1878,	State St.,	G. J. Brown,	545	
	N. Second St.,	H. C. Farrar,	454	
	Congress Street,	John E. Bowen,	289	
	Third St.,	J. W. Belknap,	31	
	Levings Chapel,	H. W. Slocum,	185	
	Pawling Ave.,	A. C. Rose,	75	
	Vail Ave.,	J. K. Wager,	139	
	German,	F. G. Gratz,	100	
	Zion,	J. H. Anderson,	110	1928
1879,	State St.,	G. J. Brown,	481	
	N. Second St.,	H. Graham,	483	
	Congress St.,	G. Skene,	288	
	Third St.,			
	Levings Chapel,	S. Meredith,	185	

	Pawling Ave.,	A. C. Rose,	80	
	Vail Ave.,	J. K. Wager,	158	
	German,	J. F. Seidel,	97	
	Zion,	J. H. Anderson,	80	1852
1880,	State Street,	W. J. Stevenson,	565	
	N. Second St.,	H. Graham,	504	
	Congress St.,	G. Skene,	325	
	Levings Chapel,	S. Meredith,	175	
	Pawling Ave.,	W. H. Groat,	82	
	Vail Avenue,	J. K. Wager,	182	
	German,	J. F. Seidel,	98	
	Zion,	W. H. Decker,	82	2013
1881,	State St.,	W. J. Stevenson,	475	
	N. Second St.,	H. Graham,	576	
	Trinity,	G. Skene,	350	
	Levings Chapel,	S. Meredith,	181	
	Pawling Ave.,	W. H. Groat,	144	
	Vail Avenue,	J. G. Fallon,	180	
	German,	J. F. Seidel,	103	
	Zion,	W. H. Decker,	84	2093
1882,	State St.,	E. McChesney	530	
	N. Second St.,	H. C. Farrar,	531	
	Trinity,	B. B. Loomis,	322	
	Levings Chapel,	C. A. S. Heath,	199	
	Pawling Ave.,	W. H. Groat,	139	
	Vail Avenue,	J. G. Fallon,	384	
	German,	J. G. Lutz,	116	
	Zion,	T. O. R. Williams,	80	2321
1883,	State St.,	E. McChesney,	514	
	N. Second St.,	H. C. Farrar,	539	

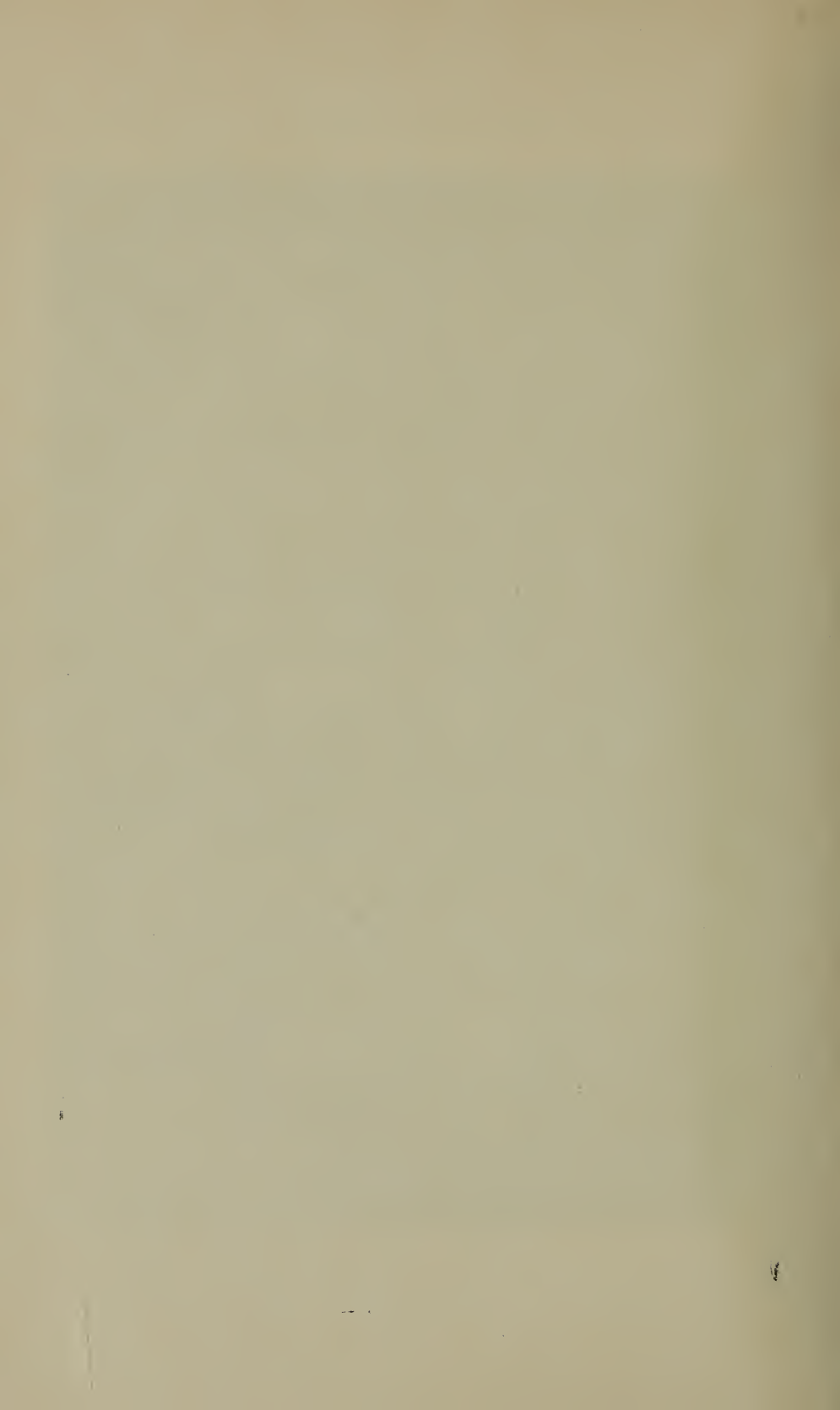
	Trinity,	B. B. Loomis,	330	
	Levings Chapel,	C. A. S. Heath,	204	
	Pawling Ave.,	A. S. Clark,	166	
	Vail Avenue,	J. G. Fallon,	422	
	German,	J. G. Lutz,	116	
	Zion,	T. O. R. Williams,	85	2376
1884,	State St.,	E. McChesney,	519	
	N. Second St.,	H. C. Farrar,	556	
	Trinity,	B. B. Loomis,	403	
	Levings Chapel,	C. A. S. Heath,	233	
	Pawling Ave.,	J. C. Russum,	145	
	Vail Avenue,	S. M. Williams,	450	
	Wesley Chapel,	E. H. Brown,		
	German,	J. G. Lutz,	120	
	Zion,	T. O. R. Williams,	55	2481
1885,	State St.,	J. E. C. Sawyer,	465	
	N. Second St.,	H. Graham,	554	
	Trinity,	P. L. Dow,	422	
	Levings Chapel,	C. R. Hawley,	217	
	Pawling Ave.,	J. C. Russum,	204	
	Vail Avenue,	S. M. Williams,	469	
	Wesley Chapel,	E. H. Brown,	148	
	German,	W. H. Kurth,	121	
	Zion,	S. C. Birchmore,	60	2660
1886,	State Street,	J. E. C. Sawyer,	469	
	N. Second St.,	H. Graham,	527	
	Trinity,	P. L. Dow,	423	
	Levings Chapel,	C. R. Hawley,	202	
	Pawling Ave.,	J. C. Russum,	211	
	Vail Ave.,	S. M. Williams,	492	

German,	W. H. Kurth,	121	
Third St.,	E. H. Brown,	128	
Zion,	S. C. Birchmore,	70	2643
1887, State St.,	J. E. C. Sawyer,	455	
N. Second St.,	H. Graham,	596	
Trinity,	P. L. Dow,	469	
Levings Chapel,	C. R. Hawley,	205	
Pawling Ave.,	J. H. Clark,	192	
Vail Ave.,	J. L. Atwell,	490	
Third St.,	J. P. Haller,	144	
German,	W. H. Kurth,	135	
Zion,	S. C. Birchmore,	79	2765
April 16, 1888, State St.,	Geo. W. Brown,	554	
5th Av.(N.2dSt,)	J. H. Coleman,	556	
Trinity,	John W. Bennett,	482	
Levings Church,	Charles Edwards,	212	
Pawling Ave.,	J. H. Clark,	166	
Grace (Vail Av.)	J. L. Atwell,	506	
Third St.,	J. H. Robinson,	116	
German,	F. W. Bose,	140	
Zion	Geo. E. Smith	79	2811



METHODIST MINISTERS STATIONED IN TROY, 1887-88.

- | | | | | | |
|---------------|--------------|----------------------------------|--------------|------------------|------------------|
| J. L. Atwell, | J. H. Clark, | W. H. Meeker, (Superintendency), | W. H. Kurth, | J. E. C. Sawyer, | S. C. Birchmore, |
| J. P. Haller, | H. Graham, | S. McKean (P. E.), | P. L. Dow, | C. R. Hawley, | |



NAMES OF THE PRESIDING ELDERS OF THE
TROY DISTRICT.

A. Scholefield,	-	-	-	-	1832-33
C. Carpenter,	-	-	-	-	1833-34
Buel Goodsell,	-	-	-	-	1834-38
Noah Levings,	-	-	-	-	1838-39
Tobias Spicer,	-	-	-	-	1839-43
J. B. Stratton,	-	-	-	-	1843-46
John Clark,	-	-	-	-	1846-48
Z. Phillips,	-	-	-	-	1848-52
B. M. Hall,	-	-	-	-	1852-56
Sanford Washburn,	-	-	-	-	1856-60
D. Starks,	-	-	-	-	1860-64
Wm. Griffin,	-	-	-	-	1864-68
C. F. Burdick,	-	-	-	-	1868-72
J. E. Bowen,	-	-	-	-	1872-76
L. Marshall,	-	-	-	-	1876-80
Fred. Widmer,	-	-	-	-	1880-84
Samuel McKean,	-	-	-	-	1884-88
Wm. H. Hughes,	-	-	-	-	1888

METHODIST MINISTERS IN TROY PRIOR TO 1885.

(Represented in engraving on page 305.)

Rev. William Griffin, D. D., presiding elder of Troy district, 1864-68.

Rev. Samuel Meredith,^a pastor of Congress Street (Trinity) Church, 1872-73; and of North Second Street (Fifth Avenue) Church, 1873-76; also of Levings Chapel, 1879-82.

Rev. S. M. Williams, pastor of Vail Avenue (Grace) Church, 1884-87.

Rev. E. A. Braman, pastor of Pawling Avenue Church, 1874-77.

Rev. George W. Brown, pastor of State Street Church, 1868-71; and since April 16, 1888 to present time of same church.

Rev. W. H. Groat, pastor of Pawling Avenue Church, 1880-83.

Rev J. G. Fallon, pastor of Vail Avenue (Grace) Church, 1881-84.

Rev. H. C. Farrar, D. D., pastor of North Second Street (Fifth Avenue) Church, 1876-79, and 1882-85.

Rev. B. B. Loomis, pastor of Trinity Church, 1882-85.

Rev. J. Wesley Thompson, pastor of Albia (Pawling Avenue) Church, 1867-69.

Rev. J. Wesley Quinlan, pastor of Levings Chapel, 1872-74.



METHODIST MINISTERS STATIONED IN TROY PRIOR TO 1885.

E. A. Braman,
S. M. Williams,

G. W. Brown,
S. Meredith,

W. H. Great,
W. Griffin,

J. G. Fallon,
J. W. Quinlan,

H. C. Farrar,
J. W. Thompson,

R. B. Loomis,

SERVICES AT REVIVAL MEETINGS CONDUCTED
BY THE TROY PRAYING BAND.

STATE STREET CHURCH.

February 21-28, 1869, Rev. G. W. Brown, pastor.
Feb. 28, Mch. 11, 1888, Rev. J. E. C. Sawyer, "

NORTH SECOND STREET CHURCH.

December 4, 1859, Rev. J. F. Yates, pastor.
February 8-15, 1874, Rev. S. Meredith, "

CONGRESS STREET CHURCH.

February 20, 1859, Rev. C. F. Burdick, pastor.
September 25, 1859, Rev. A. J. Jutkins, "
February 24, 1861, Rev. A. J. Jutkins, "
February 9, 1862, Rev. D. P. Hulburd, "
November 20, 1864, Rev. G. C. Wells, "
February 11, 1866, Rev. E. Stover, "
March 22, 1868, Rev. E. Stover, "
March 1, 1874, Rev. A. F. Bailey, "
January 31, 1875, Rev. A. F. Bailey, "

CONGRESS STREET (TRINITY) CHURCH.

November 12, 1882, Rev. B. B. Loomis, pastor.
January 11, 1885, Rev. B. B. Loomis, "
October, 17, 1886, Rev. P. L. Dow, "
February 6, 1887, Rev. P. L. Dow, "

VAIL AVENUE CHURCH.

February	6, 1859,	Rev. C. Morgan,	pastor.
March	20, 1859,	Rev. C. Morgan,	"
February	16, 1862,	Rev. S. Coleman,	"
March	14, 1869,	Rev. E. Stover,	"
November	9-16, 1873,	Rev. C. F. Noble,	"
December	20-27, 1885,	Rev. S. M. Williams,	"
February	13, 1887,	Rev. S. M. Williams,	"

LEVINGS CHAPEL.

February	27, 1859,	Rev. S. Hewes,	pastor.
November	13, 1859,	Rev. D. B. Clark,	"
April,	1861,	Rev. L. Barber,	"
March	31, 1867,	Rev. R. Fox,	"
Decemb'r	19-26, 1886,	Rev. C. R. Hawley,	"

THIRD STREET CHURCH.

January	30, 1859,	Rev. D. W. Dayton,	pastor.
March	18, 1860,	Rev. E. Goss,	"
March	10, 1861,	Rev. E. Goss,	"
January	11, 1863,	Rev. R. T. Wade,	"
March 7 and	28, 1869,	Rev. M. A. Senter,	"
February	5, 1871,	Rev. M. A. Senter,	"

ALBIA CHURCH.

May	15, 1859,	Rev. S. Hewes,	pastor.
February	19, 1860,	Rev. L. Barber,	"
February	3, 1861,	Rev. L. Barber,	"
February	2, 1862.,	Rev. G. H. Gregory,	"

ALBIA (PAWLING AVENUE) CHURCH.

January, 1883, Rev. W. H. Groat, pastor.

LADIES' MISSION.

March 18-24, 1859, Rev. W. H. Smith, pastor.

CAMP BRINTNALL, U. S. ARMY.

May 19 and 26, 1861.

RENSSELAER COUNTY JAIL.

October 20, 1861, Y. M. C. A.

STOW'S HILL MISSION.

December 12, 1886.

RAILROAD Y. M. C. ASSOCIATION.

July, - - 1887, A. Munro, Secretary.

TROY PRAYING BAND.

OFFICERS, 1888.

† Joseph Hillman,	-	-	Leader.
† Henry C. Curtis,	-	President.	
† Charles E. Morey,	-	Secretary.	

MEMBERS FROM 1859 TO 1888.

† Barker, Thomas,	-	-	-	West Troy.
* Bates, John C.	-	-	-	Troy.
Bennett, Hazen W.	-	-	-	Fort Edward.
Bennett, jr., James,	-	-	-	" "
* Bennett, Lyman,	-	-	-	Troy.
Brainard, Rev. C.	-	-	-	"
* Bristol, George,	-	-	-	"
* Carlin, Thomas,	-	-	-	"
* Clark, Rev. David B.	-	-	-	"
Clayton, H. B.	-	-	-	West Troy.
* Coburn, Robert,	-	-	-	Albany.
Cooper, Sylvester,	-	-	-	Troy.
† Curtis, Henry C.	-	-	-	"
Devol, Rev. Jarvis,	-	-	-	Fort Edward.
Earl, James H.	-	-	-	Albany.
Farrar, Rev. H. C.	-	-	-	Troy.
† Foster, William,	-	-	-	"
† French, Roswell,	-	-	-	"
Gregory, Rev. G. H.	-	-	-	"
Hall, Rev. George A.	-	-	-	"
† Harris, William,	-	-	-	"
† Hartshorn, Edwin A.	-	-	-	"

* Deceased.

† Present Active Members.

	Hawxhurst, Rev. P. R.	-	-	-	Troy.
*	Heath, John Wesley	-	-	-	"
†	Hillman, Joseph	-	-	-	"
*	Holman, D. C.	-	-	-	Glen's Falls.
	Howland, Gardner	-	-	-	Troy.
	Howland, Rev. E. O.	-	-	-	"
	Hoxie, G. W.	-	-	-	Albany.
†	Hull, Lavalain	-	-	-	Troy.
†	Hurd, R. B.	-	-	-	"
	Johnson, E. S.	-	-	-	Albany.
*	McPherson, Alexander	-	-	-	Troy.
	Merchant, George W.	-	-	-	Albany.
	Merchant, George W.	-	-	-	Troy.
*	Moore, George F.	-	-	-	"
†	Morey, Charles E.	-	-	-	"
	Osbon, Rev. E. S.	-	-	-	"
	Quackenbush, R.	-	-	-	"
*	Senter, Rev. M. Alverson,	-	-	-	"
	Skene, Rev. George	-	-	-	"
†	Slason, Rev. James	-	-	-	Fort Edward.
	Smith, Sanford	-	-	-	" "
	Smith, William E.	-	-	-	Troy.
	Smith, Rev. William L.	-	-	-	"
	Travis, Jacob	-	-	-	Cohoes.
*	Usher, Bloomfield	-	-	-	Troy.
	Usher, sr., John	-	-	-	Fort Edward.
*	Usher, jr., John	-	-	-	Waterford.
	Van Cott, E. B.	-	-	-	Albany.
	Viele, Rev. A.	-	-	-	Troy.
	Waldron, E. D.	-	-	-	"
	Wilcox, A. D.	-	-	-	"

* Deceased.

† Present Active Members.

COMPARATIVE TABLE OF GROWTH OF THE
POPULATION OF TROY
AND THE
MEMBERSHIP OF CONGREGATIONS.

Year.	Population.	Presbyterians.	Baptists.	Episcopalians.	Methodists.
1800	1,200	52	35	—	30
1830	11,551	779	274	220	487
1860	39,235	1,527	1,281	934	1,387
1887	65,000	3,024	1,882	1,812	2,765

RATIO OF MEMBERSHIP OF CHURCHES TO POPU-
LATION, FROM 1800 TO 1887.

	1800	1830	1860	1887
Presbyterians,	1 to 23	1 to 15	1 to 25	1 to 21
Baptists,	1 to 34	1 to 42	1 to 30	1 to 34
Episcopalians,	—	1 to 52	1 to 42	1 to 36
Methodists,	1 to 40	1 to 24	1 to 28	1 to 24

GROWTH OF THE EARLY CHURCHES OF TROY.

The membership of the different denominations and the population of Troy have multiplied as follows from 1800 to 1887 :

Presbyterians,	-	-	-	-	60 times.
Baptists,	-	-	-	-	54 times.
Episcopalians (from 1807),			-	-	54 times.
Methodists,	-	-	-	-	90 times.
Population,	-	-	-	-	54 times.

GROWTH IN 27 YEARS.

During the past twenty-seven years, from 1860 to 1887, the membership of the different early churches and the population of the city has increased numerically as follows :

Presbyterians,	-	-	-	-	99 per cent.
Baptists,	-	-	-	-	47 " "
Episcopalians,	-	-	-	-	194 " "
Methodists,	-	-	-	-	199 " "
Population,	-	-	-	-	165 " "

ANNUAL CONFERENCES HELD IN TROY.

NEW YORK CONFERENCES.

State Street Church, Bishop George, May	6, 1819.
" " " " " "	30, 1821.
" " " " " "	3, 1825.
" " " " " "	9, 1827.
" " " " Roberts, "	13, 1829.

TROY CONFERENCES.

State Street Church, Bishop Hedding, Aug.	28, 1833
" " " " " May	31, 1837
North 2d St. " " Waugh, "	21, 1843
State Street " " Hamline, June	14, 1848
North 2d St. " " Simpson, May	9, 1855
State Street " " Scott, April	16, 1862
North 2d St. " " " "	12, 1871
" " " " Simpson, "	19, 1882
Fifth Avenue " " Foss, "	11, 1888

One of the noteworthy incidents of the meeting of the Troy Conference in the city, in 1882, and marking the last visit of Bishop Simpson to Troy, was thus mentioned by the *Troy Daily Times*, of April 25, that year :

THE RECEPTION LAST EVENING.

One of the most delightful features of the visit of the conference to this city was the reception tendered to Bishop Simpson last night at the residence of Joseph Hillman, on First Street. The spacious rooms of the hospitable mansion were thronged throughout the evening with one of the happiest of companies. The clergymen of the conference, their entertainers in this city, and the wives of the ministers and laymen cordially greeted the distinguished guests and each other. The receiving group was composed of the venerable and courteous Bishop, Mr. Hillman and his gracious wife, the Rev. and Mrs. George Skene and the Rev. Dr. and Mrs. Stevenson. The masters of ceremonies were the Revs. H. C. Farrar, H. D. Kimball, E. McChesney and H. A. Starks. Chaplain McCabe, and the Rev. William Taylor of California, were among the guests. Among the clergymen of other denominations who were present were the Revs. Dr. Baldwin, T. A. Snively, N. B. Remick, J. N. Mulford, T. S. Hamlin, Donald MacGregor and W. H. Sybrandt. "That which goeth into a man" was abundantly provided from a well-spread table, and the strains of Doring's orchestra delightfully harmonized with the tones of conversation.

EPISCOPAL METHODISTS IN THE UNITED STATES.
IN 1887.

	Itinerant Ministers.	Local Preachers.	Lay Members.	Total Lay & Min.
M. E. Church, -	13,900	13,918	2,094,660	2,108,560
M. E. Church S.,	4,434	5,989	1,055,954	1,060,388
African M. E. Ch.,	2,550	9,760	405,000	407,550
Af. M. E. Zion Ch.,	2,110	7,710	314,000	316,110
Colored M. E. Ch.,	1,729	4,024	165,000	166,729
Evangelical Asso'n,	1,121	631	137,697	138,818
United Brethren, -	1,566	589	195,278	196,834
Total in M. E. Ch's,	27,410	42,621	4,367,589	4,394,989

EXECUTIVE OFFICIAL WORKERS IN THE M. E. CHURCH,
JULY 1, 1887.
(Partly Estimated.)

Number of Bishops, -	-	-	-	-	12
Number of Itinerant Ministers,	-	-	-	-	13,900
Number of Local Preachers,	-	-	-	-	13,918
Number of Class-leaders,	-	-	-	-	83,786
Number of Trustees of Churches,	-	-	-	-	142,450
Number of Stewards of Societies,	-	-	-	-	94,067
Sunday-school Superintendents and Assistant Superintendents, -	-	-	-	-	45,528
Other Officers and Teachers in Sunday-schools,	-	-	-	-	214,045
Number of Workers and Helpers specially appointed in Woman's Home and Foreign Missionary Societies, and in Churches not included above, -	-	-	-	-	8,500
Total number of Official Workers,	-	-	-	-	616,206

INCREASE OF THE MEMBERSHIP OF THE METHODIST
CHURCH COMPARED WITH THAT OF THE POPULA-
TION OF THE UNITED STATES, FROM 1790 TO 1880.

Population of United States, 1790, -	-	3,929,214
“ “ “ “ 1880, -	-	50,155,783
Increase in ninety years, -	-	47,226,569
Increase per cent. in ninety years, -	-	1,177
Membership of Methodist Church, 1790, -	-	57,904
“ “ “ “ 1880, -	-	3,192,525
Increase in ninety years, -	-	3,134,621
Increase per cent. in ninety years, -	-	5,413

Whence it appears that the increase per cent. of the membership of the Methodist Church, between the years 1790 and 1880, in a period of ninety years, was nearly five times greater than that of the population of the United States.

EPISCOPAL RESIDENCES.

The residences of the Methodist Bishops in the United States, as designated May 31, 1888 :

Thomas Bowman, D. D., LL.D., - St. Louis, Mo.
Randolph S. Foster, D.D., LL.D., Boston, Mass.
Stephen M. Merrill, D. D., - Chicago, Ill.
Edward G. Andrews, D. D., - New York, N. Y.
Henry W. Warren, D. D., - Denver, Col.
Cyrus D. Foss, D. D., LL.D., - Philadelphia, Pa.
John F. Hurst, D. D., - Washington, D. C.
William X. Ninde, D. D., - Topeka, Kan.
John M. Walden, D. D., - Cincinnati, O., or
Covington, Ky.
William F. Mallalieu, D. D., - New Orleans, La.
Charles H. Fowler, D. D., - San Francisco, Cal.
John H. Vincent, D. D., - Buffalo, N. Y.
James N. Fitz Gerald, D. D., - Minneapolis, Minn.
Isaac W. Joyce, D. D., - Chattanooga, Tenn.
John P. Newman, D. D., - Omaha, Neb.
Daniel Ayres Goodsell, D. D., - Texas.

MISSIONARY BISHOPS.

William Taylor, D. D., - St. Paul de Loanda, Africa.
James Mills Thoburn, D.D., - - - India.

THREE CHURCHES A DAY.

The Rev. C. C. McCabe makes the following explanation of a circular containing an attack upon the song which he was accustomed to sing, with the refrain :

“All hail! the power of Jesus’ name ;
We’re building two a day.”

“In 1864 we had 9,430 churches. In the year 1887 we had 20,755 churches. The gain, therefore, for that period has been 11,325. A gain of one church per day from 1864 to 1882 would be 6,570 churches. A gain of two churches per day from 1881 to 1887, a period of six years, would be 4,380 churches. Total, 10,950. The real gain, therefore, has been 120 churches beyond this number, so that the song was true in [1882], * * * without counting the new churches which replaced old ones, or the churches built by other branches of Methodism.”

As he observes, the song should now be sung :

“Get ready for the grand refrain,
Come join our glorious lay,
We’re on the million line, dear friends,
We’re building three a day.”

IMPORTANT EVENTS IN THE HISTORY OF METHODISM.

Founding of the Holy Club at Oxford, England,	1729
John and Charles Wesley missionaries to America,	1735
Charles Wesley visits Boston, - - - -	1736
John Wesley returned to England, Feb. 1, -	1738
John Wesley converted May 24, - - - -	1738
John Wesley embarked for America, March 8,	1738
Hymns of John Wesley first published, -	1738
Field preaching in England begun, - - -	1739
First "Great Awakening" in America, - -	1740
Lay preaching in England begun, - - - -	1742
Class-meetings first held, - - - -	1742
"General Rules" adopted, - - - -	1742
Itinerant System established, - - - -	1743
First Methodist Conference in England, - -	1744
Exhorters first appointed, - - - -	1746
Quarterly Meetings first held, - - - -	1749
Holiness Meetings first held, - - - -	1755
First Methodist Society organized in America, -	1766
"America" first reported in "Wesley's Circuits,"	1770
First Methodist Conference held in America, -	1773
M. E. Church in America organized, - - -	1784
First Methodist Missionary Society organized in England, - - - -	1786
First Sunday-school in America organized by Bishop Asbury, - - - -	1786
Charles Wesley died, March 29, - - - -	1788
John Wesley preached his last sermon, Feb. 23,	1791
John Wesley died, March 2, - - - -	1791
First General Conference held in America, -	1792
First Methodist Camp-Meeting held in State of New York, - - - -	1804

TROY UNIVERSITY.

STATEMENT OF THE TRUSTEES OF THE TROY UNIVERSITY.

The TRUSTEES of the TROY UNIVERSITY, in view of the recent transfer of the buildings and grounds under a foreclosure sale, and the consequent closing of the institution, deem it proper, and due, alike to themselves and to the friends and benefactors of the university, that a statement should be made of the circumstances which have led to that result ; a result which, though deeply regretted, is not more so than it was wholly unanticipated from the auspicious circumstances under which the university came into existence.

The project of founding a university at Troy, was first entertained in the fall of the year 1853, and assumed a definite form early in 1854. During that and the two following years, subscriptions to the amount of \$200,000 were obtained for the purpose of building and endowing the institution. Those subscriptions were considered, and it is proper to say, that they *were*, when made, good and reliable, and made by responsible parties. They were thoroughly scrutinized and pronounced to be so by a competent committee, appointed for the express purpose of examining them, and passing upon their value.

A small amount of the subscriptions was collected in 1854, but much the greater portion was not payable until 1855, 1856, and a large amount at later periods.

When the financial embarrassments of 1857 occurred,

wholly deranging the commercial and monetary affairs of the country, and prostrating large numbers of the business community, including not a few of those who had been considered as amply responsible, very many of the subscribers whose subscriptions remained unpaid became insolvent, and wholly unable to pay. Others, though not entirely bankrupt, were so far embarrassed, in their pecuniary affairs, as to be unable to pay their subscriptions when due, but hoped to be able to ultimately pay them. Still others, and not a few, taking advantage of the situation of affairs, refused to pay, and when urged and finally confronted by legal proceedings interposed defences founded on one pretence or another, many of which proceedings are still pending in the courts, while in many others judgment was ultimately recovered in favor of the university, but not until so much time had been gained by defending that the judgments, when obtained, were worthless, by reason of the defendants having in the mean time become irresponsible or gone to distant parts of the country.

In the mean time, the trustees, acting in good faith and fully believing, as they were warranted in doing, that the funds would be realized in due time and sufficient amounts from the subscriptions to meet their expenditures, had commenced, erected, and completed the university buildings. A faculty of distinguished ability had been secured, duly installed, and entered upon the discharge of their duties. Students in respectable numbers presented themselves for admis-

sion, were examined, admitted, and the college curriculum was commenced under very encouraging circumstances.

Thus far the university was a success. The course of instruction was pursued through four years, the period which bounds a full collegiate course of education, a new class entering each year, and one class, the first which entered, when the university doors were opened, was graduated with the degree of A. B. in July, 1862, having first with great credit to themselves and their instructors, passed the prescribed examinations.

But, before this stage had been reached in the history of the institution, difficulties had begun to intervene, and those of no ordinary magnitude. The salaries of the professors must be paid, and, although several important chairs were unfilled, (the duties pertaining to them, being performed by those who had already their full complement of duties), thus reducing the number of professors employed to the minimum consistent with the scope of the institution, the sum required for this purpose was about \$6,000 per annum. The fund relied upon for paying the salaries, it was confidently believed, would be sufficient for that purpose, and that belief was fully warranted by the situation of affairs at the time when the institution was opened,—but there was a radical difficulty in the way of its realization. By the original plan, it was provided that after expending a specified amount in buildings and grounds the balance of the \$200,000 of subscriptions

should be invested as a permanent endowment, the income arising from which should be applied to the payment of salaries of professors.

In pursuance of this plan, all of the funds received from subscriptions, and applicable to that purpose, had been expended in the erection of the university buildings, but contrary to all expectation, and *fatally* for the institution, it was found that for the reasons already stated, but a small portion of the endowment fund had been realized and *no* income from that source was available to meet the steadily accruing salaries of the professors, to which were added the current expenses for janitor, etc.

To add to the embarrassment produced by this state of facts, there were mortgages on the real estate, the interest on which was steadily accumulating. The trustees used every exertion in their power to obviate the difficulty thus unexpectedly placed in their way. They not only used their best efforts to press and secure the collection of out-standing subscriptions, but by earnest and repeated appeals, endeavored to induce the friends of the institution to come forward and aid it in this emergency, fully believing that it might, if properly sustained by its friends, be saved and established on a firm and secure basis.

So confident were they of ultimate success, that in many instances individuals from their number advanced from their own private means, considerable sums to meet the more pressing demands. They also made strenuous and continued efforts to induce individuals of

known ability, to endow professorships, or contribute toward a general endowment fund.

In this direction they received great encouragement, which, for a considerable length of time, and down to the final transfer of the property, led them confidently to expect, that before affairs should assume a hopeless form, a gentleman of ample ability, who had repeatedly expressed an intention to do so, would come forward, and not only relieve the university from present embarrassment, but give it a large and sufficient endowment.

In addition to those efforts, measures were vigorously prosecuted to secure the recognition and favorable action of various ecclesiastical organizations, in which they were, to a considerable extent, successful. Several of the conferences of the Methodist Episcopal Church, having taken action, in the early months of the year 1862, extremely favorable to the interests of the university, which, but for the unexpected suspension of the collegiate course, could not have failed to be of great benefit to it. In the mean time, however, the expenses of the institution were steadily accruing and the debts increasing. Over \$60,000 of the subscriptions remained, as they still remain, unpaid. The salaries of the faculty were becoming largely in arrear. A number of floating debts, many of which had been due for periods of one, two or three years were pressing, and creditors unwilling longer to be put off. The interest on mortgages was in arrear for nearly two years, and finally in July, 1862, the holders of one of

the mortgages commenced a suit in foreclosure. The treasurer had no funds in hand with which to pay the amount due, and the trustees were entirely unable to raise the requisite amount. As a necessary consequence, a decree of foreclosure was obtained, and the property was advertised to be sold on the 25th day of October, 1862.

The trustees, at this crisis in their affairs, renewed their efforts to induce the friend to whom they had been so confidently looking for aid, to interpose to save the institution from passing out of their control, and secure it permanently for the purposes for which it was founded, urging upon his attention the fact that it must be done immediately, if ever. Down to the very day of the sale they received encouragement that he would do so, and entertained not only strong hope, but confident expectation, based upon assurances which were entitled to the fullest confidence, that this object would be accomplished, and the university relieved from embarrassment, amply endowed, and placed beyond the reach of further pecuniary difficulties.

In this confident expectation, however, they were ultimately, to their utter surprise, wholly disappointed. The gentleman to whom they had so confidently looked for the necessary aid, and on whom they had depended, did not come forward at the critical moment, as they had been led to believe he would, but wholly disappointed the expectation which had been raised, and as a necessary consequence, the university passed out of their possession.

In conclusion, they may be permitted to say, that no one of all the friends in Troy University, or of those who contributed of their means towards establishing it, can more deeply regret the unfortunate termination of the enterprise than they. Among their number are those whose contributions in money have been the largest, whose efforts for the welfare of the institution have been most earnest and unceasing, whose labors most abundant. Their disappointment and regret, in view of the failure of the enterprise, is tempered only by the consciousness that they have done all in their power to avert it. Every effort was made which seemed to promise a favorable result. Every resource was exhausted. They labored, and yielded to no discouragement, until the final moment, when the fate of the institution was fixed by a power beyond their control. The result was inevitable.

They submit this statement, feeling confident that a simple recital of the facts will satisfy all who are interested that nothing but the pecuniary aid to which it was entitled, and which they had a right to assume would be furnished, could have saved the institution from passing, as it has, out of their control. That aid was not furnished, and hence the loss of an institution of learning which might have been of inestimable value to the present and future generations.

TROY, April 15th, 1863.

L. A. BATTERSHALL,	GEO. GOULD,
DAVID COWEE,	LYMAN BENNETT,
L. R. AVERY,	N. S. S. BEMAN,
REUBEN PECKHAM,	D. KENNEDY,
HARVEY J. KING,	GEO. C. BALDWIN.
J. M. CORLISS,	Z. PHILLIPS,
GARDNER HOWLAND,	W. L. VAN ALSTYNE.

Letter from REV. R. S. FOSTER, D.D., who had been elected president of the institution and would have accepted permanently, had it been saved.

SING SING, Feb. 15. 1863.

J. HILLMAN, Esq.:

Dear Sir :—I regret to hear the intimation that some parties blame you for allowing the Troy University to be sold out of your possession, as if you thereby wronged its friends. No man more deeply deplores its unfortunate end than I do; but I cannot forbear to express the opinion that the result is in no way chargeable to you. I am convinced that you did all in your power, and much more than most men would have done under the circumstances, to prevent it. It was agreed by all, that its only hope was in Mr. Drew—that in case he failed, there was no deliverance for it. I have good reason to know that all that you did in the matter of purchase was with the prospect of his becoming the owner, and that you made every effort to induce him to take it off your hands, and not until you had reason to be convinced that he would under no circumstance take it, did you part with it. So far from being censured, I cannot but think that your whole course so far as known to me merits great praise.

I remember that at a meeting of its friends, trustees and others, last summer, it was the unanimous opinion that it would be impossible to prevent a sale of the property for its debts, but it was hoped that Mr. Drew would become the purchaser, and in case he did not, it was considered impossible to prevent a sale,—this was my own opinion freely expressed. I was present on the day of sale, and Mr. Drew not appearing as we expected him to do, I with others, advised you to bid it in, and become its owners, and not wait any longer. After the sale I received a dispatch from Mr. Drew,

asking the postponement of sale—it was too late. The day following, you accompanied Rev. C. W. Cushing and myself to New York to offer the property to Mr. Drew; he would not buy. I know that you pressed him with every inducement, even at times which would have involved you in loss, until I became weary of your importunity, and frankly told you that I could not go with you any more. Nothing more could have been done; the result we must simply deplore, and without censuring anybody, and especially yourself.

Affectionately yours,

R. S. FOSTER.

Letter from the Faculty of the University.

MESSRS. PECK & HILLMAN :

Gentlemen :—Our hopes of preserving the Troy University have failed, and we, who have been associated in it, are about to be widely scattered. In taking our departure, we deem it due to you to express our appreciation of the spirit and motives which have governed you in your connection with the property. The faithful and disinterested efforts you have made to prevent its loss, entitle you to the lasting gratitude of all friends of the institution. We have seen with more than satisfaction the untiring energy with which you have prosecuted these efforts, even after they seemed hopeless; and knowing thoroughly the whole history of the affair, we take pleasure in assuring you that we regard your part in it as eminently honorable to yourselves.

TROY, Dec. 10, 1862.

CHARLTON T. LEWIS, *Act. Pres. Troy University.*

OGDEN ROOD, *Professor Chemistry.*

CHARLES F. HIMES, *Professor Mathematics.*

C. L. KITCHEL, *Tutor in Latin.*

Statement by a few of the Creditors.

MESSRS. PECK & HILLMAN :

Gentlemen :—Justice to you demands that we should express our appreciation of your honorable course in voluntarily paying our respective demands against the Troy University, we having no claim upon you for such payment,—and, as some are disposed to blame you because the university property passed into other hands, we take this occasion to say that your untiring efforts to save the property for its original purposes are eminently commendable, and that we regard your conduct throughout as both honorable and praiseworthy.

TROY, Dec. 20, 1862.

FULLER WARREN & CO.,	A. W. SCRIBNER & CO.
MARSTON & TIBBITS,	M. L. FILLEY,
MOORE & NIMS,	J. M. FRANCIS,
BILLS & THAYER,	J. J. ALDEN,
	A. J. HOFFMAN.

Statement of several gentlemen who were present when the final effort was made to save the property, and a majority of whom were of the number who expected to purchase.

The undersigned, having heard rumors which are calculated to throw blame on Messrs. PECK & HILLMAN, for having sold the Troy University property in the manner they did, feel it due to those gentlemen and the public to say, that we were present at the time when the final effort was made to save the property, by making it a joint stock investment, and regard their course as not only free from blame, but highly commendable. They yielded everything that was asked

of them, and generously offered the property to the contemplated purchasers at about seven thousand dollars less to them (P & H.) than the price agreed upon with Rev. Mr. Havermans, and we consider that they did their full share towards saving the property.

Troy, Dec. 27, 1862.

H. RANKIN,
GARDNER HOWLAND,
CHAS. W. CUSHING,
JOHN B. GALE,
GEORGE BRISTOL.

RETROSPECT.

In reviewing the preceding pages, I was led to consider the question in what do the life and strength of Methodism consist? The answers I give may severally be expressed as follows :

First, That the quickening power of the Holy Spirit sustains Methodism.

Second, That the doctrines which it teaches,—free will, free grace, and holiness,—strongly influence the minds of men respecting salvation through Christ.

Third, That it presents the truths of experimental religion directly and practically.

Fourth, That its purposes are accomplished by an itinerant ministry, calling to its aid every grade of talent in the membership of the church.

Fifth, That its societies are universally active.

Sixth, That it places the laymen of the church in fields of labor, where, as class-leaders, exhorters, local preachers, members of missionary and aid societies, and distributors of religious literature, they successfully advance the work of christianizing the world.

Seventh, That it adopts methods as time and place admit to further its work ; class-meetings, love-feasts, camp-meetings, lay preaching, woman preaching, circuit preaching, itinerant preaching, outdoor preaching, popular religious music, praying bands for revival work, and other evangelistic aids.

“The Methodist Episcopal Church,” remarks the *American Presbyterian*, “is one of the most perfectly organized systems in the world.” It is practically a missionary scheme based upon methods for the dissemination of the truths of God’s revelation of a Saviour. From the time that John Wesley visited America as a missionary to the Indians until now the name of Methodism has implied evangelization. The church’s polity is a wise direction of all the means of grace necessary for the salvation of men, and this work is conducted in every part of the globe among all races and classes of men, whether savage or civilized, slave or freeman. Everywhere active, it administers relief to the suffering, gives light to the benighted, and blesses with peace the troubled souls of sinners.



GRACE M. E. CHURCH.

Now building, on Sixth (Vail) Avenue, near Douw Street Corner-stone laid Aug. 16, 1888.

M. F. Cummings, Architect.

CORRECTIONS.

The names of the members of the different Methodist Churches are printed as written on their records.

On page 24 read Harvey J. King for Harvey G. King.

On page 24 read Eliphalet R. King for Eliphalet King.

On page 111 it should be stated that during the second year's pastorate of Rev. George Skene the church was rebuilt and enlarged and the name changed from Congress Street to Trinity, and the building was re-dedicated with appropriate services. The Rev. John P. Newman, D. D., preached the morning sermon and the Rev. Fred Widmer the evening discourse.

On page 170 28,000 should read 2800.

On pages 178 and 183 read Octavous Jones for Octavus Jones.

On page 184 read D. Frank Bontecou for D. Frank Boutecou.

On page 189 read Nellie L. Fisk for Nellie L. Fish.

On page 191 read Eliphalet R. King for Elizabeth R. King.

On page 191 read Mrs. Mary R. King for Mrs. Mary King.

On page 211 read Jonas Manville for Jonas Manrille.

On page 212 read Roscoe Stillman for Roscal Stillman.

On page 233 substitute Rev. J. P. Haller, pastor, for Rev. J. H. Robinson.

On page 239 read Marvin L. Crannell for Marvin D. Crannell.

On page 245 substitute Rev. P. L. Dow, pastor, for Rev. J. W. Bennett.

On page 246 read William N. Wagar for William H. Wagar.

On page 257 read Nanning Lansing for Nanning Lonsing.

On page 257 George S. Emerson should be named as a trustee.

On page 257 Calvin H. Clark should be named as a steward.

On page 257 Daniel R. Winne should be named as a trustee.

On page 259 read Maria S. Blake for Mary Blake.

The name of G. Herbert Blake should appear on page 259.

On page 267 read G. Herbert Blake for J. Herbert Blake.

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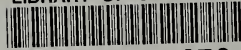
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